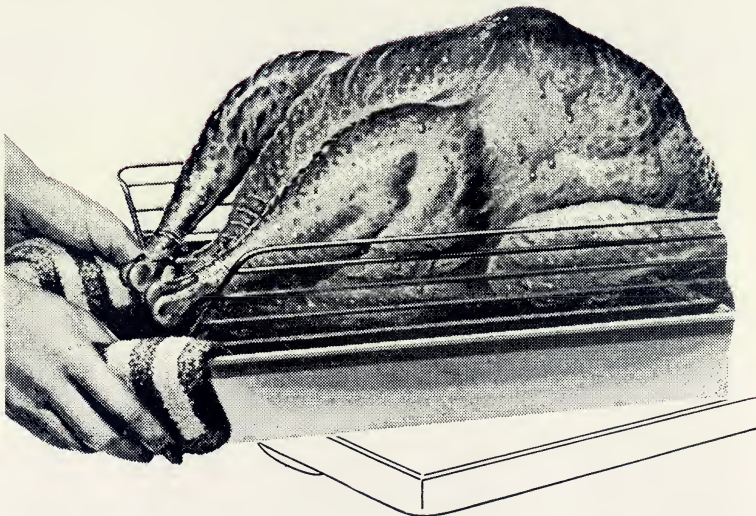


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THE distance from the earth to the sun is 92,960,000 miles according to calculations based on more than five thousand observations of the moon, made at over two hundred different stations on the earth over a period of 10 years. The uncertainty in the distance is thirty-five thousand miles. The gravitation pull of one body for another is needed in the calculations, and the attraction of the sun and moon were measured.

THE British abbreviation of 1d for one penny on stamps and coins is a survival of the Roman term *denarius* which was equivalent to ten of the silver units *sestertius*. Similarly the term "pound sterling" comes from Norman times when the pound weight of sterling was coined into 240 pence. Nowadays, however, it means the purchasing power of a pound note. The fineness of sterling as 925 parts in 1000 was established in Saxon times. W. A. C. Newman of the Royal Mint points out, but the term "sterling" is derived from the Easterlings, who were people of the Low Countries trading in Britain.

EARTHQUAKES in Asia, if severe, may change the water tables in the United States. In one case, in Texas, the water in wells rose a foot then dropped 1.3 feet below normal.

THE volcano Krakatoa erupted in 1883 and killed all life on the island. Within three years algae had begun to prepare the soil for the growth of higher plants. Six years after the eruption a lizard had become established and was feeding on a considerable variety of insects. Less than forty years after the catastrophe the island had been repopulated with nearly six hundred kinds of animals.

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THE MEANING OF THE TREATY OF PEACE WITH JAPAN

By DR. G. HOMER DURHAM

Head of Political Science Department,
University of Utah

ON Saturday, September 8, 1951, a treaty of peace with Japan was concluded and signed by forty-eight former enemies of that nation (including the United States of America) on the historic stage of the San Francisco Opera House. The treaty was the joint project of the governments of the United States and of the United Kingdom. An estimated audience of forty millions watched the proceedings on the first coast-to-coast television broadcasts in the United States. Obviously, the state of war between the states concerned has ended, and Japan is welcomed anew by the forty-eight signatories into the society of nations as a "sovereign equal." Obviously, too, China was unavoidably absent; and very obviously, the Soviet Union, Poland, and Czechoslovakia made much of this in refusing to sign the instrument. Again, quite obviously, the conference was a personal triumph for the cool, collected American Secretary of State, Dean G. Acheson, for his conduct of the meetings; also it was a personal triumph for John Foster Dulles, who was there and who handled the eleven months of preliminary negotiations; and, for General Douglas MacArthur, who was not there. But what is the real meaning and significance of the treaty of peace with Japan? A brief answer will be attempted primarily from two points of view: (1) that of American foreign policy; (2) that of the problem of world stability in general. Both views will be joined in the discussion.

Over forty years ago, Henry Adams, son, grandson, and great-grandson of America's first and foremost diplomats, wrote:

The last and highest triumph of history would . . . be the bringing of Russia into the Atlantic combine, and the just and fair allotment of the whole world among the regulated activities of the universe. . . . [Cassini's] political philosophy, like that of all Russians [Cassini was the Russian ambassador in Washington] seemed fixed in the single idea that Russia must fatally roll—must, by her irresistible inertia, crush whatever stood in her way.

For Hay [the American Secretary of State] and his pooling policy, . . . the fatalism of Russian inertia meant the failure of American integrity. When Russia rolled over a neighboring people, she absorbed their energies in her own movement of custom and race which neither Czar nor

peasant could convert, or wished to convert, into any Western equivalent. In 1903 Hay saw Russia knocking away the last blocks that held back the launch of this huge mass into the China Sea. The vast force of inertia known as China was to be united with the huge bulk of Russia in a single mass which no amount of new force could henceforward deflect. . . .

These were the positions charted on the map . . . in Washington in the spring of 1903. . . . Russia held Europe and America in her grasp . . . The Siberian railway offered checkmate to all possible opposition. Japan must make the best terms she could; England must go on receding; America and Germany would look on at the avalanche. The wall of Russian inertia that barred Europe across the Baltic ["iron curtain of 1903"—GHD], would bar America across the Pacific; and Hay's policy of the open door would infallibly fail.

Thus the game seemed lost . . . and the movement of Russia eastward must drag Germany after it by its mere mass . . . The Atlantic would have to deal with a vast continental mass of inert motion, like a glacier, which moved, and consciously moved, by mechanical gravitation alone. Russia saw herself so, and so must an American see her; he had no more to do than measure, if he could, the mass. Was volume or intensity the stronger? (*The Education of Henry Adams*, Modern Library edition, pp. 439-440.)

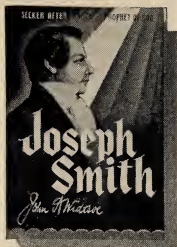
The first point of this quotation for the reader is to the effect that problems of foreign affairs do *yield* to mental inquiry; that much is known; a political science exists in large measure and is available for intelligent use by those who are willing to pay the price of mental effort plus the misunderstanding, oftentimes, of their fellow men who lack the knowledge or the willingness to make the mental effort to gain what is available. Read Henry Adams's statement above again, substituting Acheson for Hay; Gromyko for Cassini; Stalin for the Czar; and visualize the problem of *volume* versus *intensity* at the present moment, say, in Korea.

The second point to observe is to reckon with the view that Hay's "open-door" policy, which aimed at the territorial and administrative in-

(Continued on page 846)
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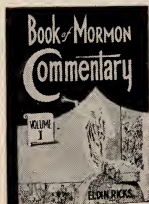
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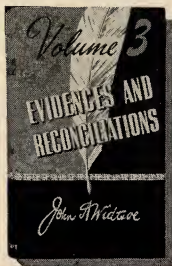
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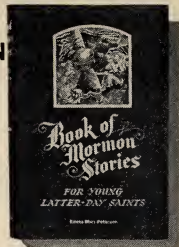
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The Cover

Symbolic of the light of the gospel that shines forth in darkness, is this picturesque Pigeon Point Lighthouse, California, about thirty miles north of Monterey. It was built in 1872 on the rocky point where the Boston clipper, *Carrier Pigeon*, ran aground in 1853. Jeff Thomson's photograph was adapted for cover use by Charles Jacobsen.

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Fifty L.D.S. Scouters Attend National Training Conference

By Forace Green



Elder Ezra Taft Benson and fifty of the professional Scouters belonging to the L.D.S. Church attended the ninth national planning conference held in September at the Michigan State College. They are:

First row: Preston W. Pond, Gordon Hawkins, Rulon Doman, James G. Anderson, Elder Benson, D. L. Roberts, James G. Williams, Otis O. Fuller, Royal B. Stone.

Second row: Hans Rasmussen, Harold E. Paulsen, Thayne Packer, Woodrow C. Dennett, Anthony I. Bentley, Vernon L. Strong, Mark Judy, W. Tell Gubler.

Third row: George Bergstrom, Ross J. Taylor, Sylvan D. Warner, H. Shelby Berry, Jerry Burnham, C. Roy Balmforth, Malcolm Nichols, Todd Y. Purcell.

Fourth row: Harrold S. Alvord, Rack M. Kirkham, J. Melvin Harrison, Don C. Kimball, S. Vern Gardner, Lawrence J. Barrett, John L. Cross, Herb Gelbert.

Fifth row: Grant Mace, John D. Warnick, Glen H. Tolman, Elden J. Peterson, Clyde V. Pearson, Albert O. Quist.

Back row: Rex M. Ingersoll, D. E. Hammond, Ray C. Hatch, Cecil S. Fife, Folkman D. Brown, Victor Lindblad, Vernon Hansen.

FIFTY of the fifty-five Latter-day

Saints who are in professional scouting were among the more than 2,200 scouters from all parts of the United States and its possessions who launched a three-year crusade recently to make American democracy a more dynamic force in the lives of youth.

The leaders attended the ninth national training conference of the Boy Scouts of America at Michigan State College, September 5 through 12. "Forward on Liberty's Team" was selected as the theme for the crusade.

Spirituality was the keynote of the conference. Dr. Arthur A. Schurck, chief Scout executive, in both his opening and closing addresses, challenged those attending to make the spiritual phase of the program the important phase.

One of the highlights of the conference was the convocation held Sunday morning in the college auditorium. The place of the L.D.S. Church in national scouting is suggested in a press release sent from the national office to newspapers throughout the nation about the conference, the following excerpt of which lists the speakers for the convocation:

"The Most Reverend Richard O. Gerow, Bishop of Natchez, chairman of the Catholic committee on scouting, will speak for the Catholic Church.

"Elder Ezra Taft Benson of Salt Lake City, Utah, member of the Council of the Twelve, Church of Jesus Christ of Latter-day Saints, will speak for the Mormon Church.

Dr. Norman Salt of New York, vice president of the Synagogue Council of America, will speak for the synagogues.

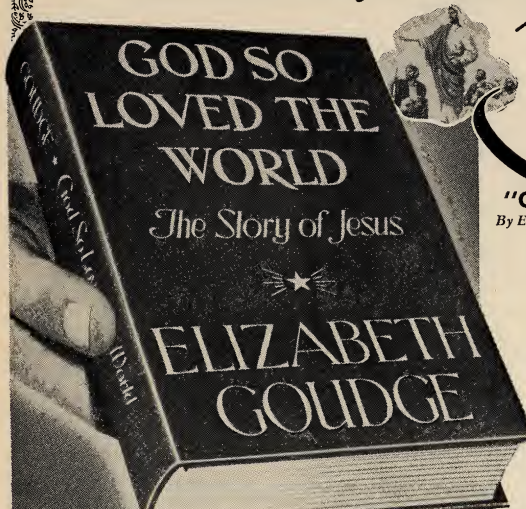
"Dr. Franklin C. Fry of New York, President of the United Lutheran Church in America and vice-president of the Central Committee of the World Council of Churches, will speak in behalf of the Protestant Churches."

Other members of the Church also played important parts at the conference. David L. Roberts, recently appointed Director of Mormon Relationships by the National Council, led a section on a manpower study. Others led and participated in discussion groups.

Because the Church has a higher percentage of its boys registered in scouting than any other group, it is natural that it should develop

(Continued on page 843)
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A Day To Day Chronology Of Church Events

August 1951

19 DEAN Asahel D. Woodruff of the graduate school, Brigham Young University, completed his series of radio addresses on the Church radio hour on KSL.

22 THE All-Church annual softball tournament began at Glade Park, Salt Lake City.

25 WELLSVILLE FIRST WARD, Hyrum (Utah) Stake, won the All-Church softball tournament by defeating St. George Second Ward, St. George (Utah) Stake. Sacramento Third Ward, Sacramento (California) Stake placed third; Wymont Branch, East Provo (Utah) Stake, fourth; Long Beach Third Ward, East Long Beach (California) Stake, fifth and consolation; Southgate Ward, South Salt Lake Stake, sixth; Murray First Ward, Murray (Utah) Stake, seventh; and Mesa Sixth Ward, Maricopa (Arizona) Stake, eighth. About five hundred teams and six thousand players had participated during the season.

26 EXACTLY one year and one day after the chapel of the Stratford Ward, Highland (Salt Lake City) Stake, was destroyed by fire, the rebuilt structure was dedicated by President Stephen L. Richards of the First Presidency. The facilities are also used by the Park Avenue Ward.

Elder Junius M. Jackson, formerly second counselor in the Bonneville (Salt Lake City) presidency sustained as president, succeeding President Owen G. Reichman. President Jackson was on a vacation and was not aware of this appointment. Therefore the selection of his counselors will wait until his return. Elder LeGrand P. Backman was released as first counselor in the stake presidency.

Dr. Harold Glen Clark, director of the extension division, Brigham Young University, and member of the Young Men's Mutual Improvement Association general board, began a series of radio addresses on the Church radio hour on KSL, entitled "The Companionship of the Spirit."

Elder William C. Olsen, formerly first counselor, sustained as president of the North Sanpete (Utah) Stake, succeeding President Joseph R. Bag-nall, who was recently appointed manager of the southern California wel-

fare farm at Perris, California. Elder Archibald J. Anderson, formerly second counselor, advanced to first counselor, and Elder Clifford E. McKinney sustained as second counselor.

27 SCOUT, Explorer, and priesthood leaders from thirty-five stakes of the Church met in the Assembly Hall for the fifteenth annual Church relationship session of the University of Scouting. Speakers included Elder Delbert L. Stapley of the Council of the Twelve, Presiding Bishop LeGrand Richards, First Assistant Y.M.M.I.A. General Superintendent A. Walter Stevenson, and D. L. Roberts, director of the Mormon Relationships Service of the Boy Scouts of America.

31 THE First Presidency announced the appointment of Elder Sidney J. Ottley as president of the New Zealand Mission, succeeding President Gordon C. Young. President Ottley filled a mission to New Zealand from 1912 to 1916, and has served as bishop of three wards—Banida, Idaho; Oasis, Utah; and East Mill Creek in Salt Lake City. His most recent Church position has been president of East Mill Creek Stake high priests' quorum.

September 1951

1 PRESIDENT J. Reuben Clark, Jr., of the First Presidency, celebrated his eightieth birthday anniversary.

2 PRESIDENT Oscar A. Kirkham of the First Council of the Seventy returned to Salt Lake City from Europe where he attended the Seventh International Boy Scout Jamboree.

4 PRESIDENT S. Dilworth Young of the First Council of the Seventy dedicated the Mt. Ogden Stake recreation building.

5 GENERAL PRESIDENT LaVern W. Parmley of the Primary Association announced a policy of assigning general board members to work in the wards and stakes. A few board members each year will be given leave from committee work on the general board in order that they can teach classes and work in other ward and stake Primary positions. These general board members will continue to attend their weekly meetings with the board.

6 THE annual All-Church tennis tournament began in Salt Lake City.

7 A THREE-DAY Southern California L. D. S. Youth conference began under the direction of Elder Hugh B. Brown and members of the faculty of Brigham Young University.

8 PRESIDENT David O. McKay quietly spent his seventy-eighth birthday anniversary receiving the congratulations of his many friends and associates. A family gathering this evening was attended by the sons and daughters of President and Sister McKay, and by the President's brothers and sisters.

Bob Reese of Santa Monica, California, won the singles titles in the All-Church tennis tournament. Bob Reese and Jack Fitzgerald won the doubles title.

9 SPRING GLEN WARD, Grant (Salt Lake City) Stake, formed from portions of Springview Ward, with Elder Charles F. Fawson, former bishop of Springview Ward, as bishop. Elder Walton W. Hunter sustained as bishop of Springview Ward, succeeding Bishop Fawson.

Wandamere Park Ward, Grant (Salt Lake City) Stake, created from portions of Wandamere Ward, with Elder Leonard J. Anderson, former bishop of Wandamere Ward, as bishop. Elder Edwin O. Haroldsen succeeds Bishop Anderson as bishop of the Wandamere Ward.

Elder Mark E. Petersen of the Council of the Twelve dedicated the chapel of the Las Flores Ward, Pasadena (California) Stake.

Canyon Rim Ward, East Mill Creek (Salt Lake City) Stake, formed from portions of Highland View Ward, with Irving T. Nydegger as bishop.

Elder Joseph F. Merrill of the Council of the Twelve dedicated the combined chapel of the Richland First and Second wards, and the Richland (Washington) stake house.

Presiding Bishop LeGrand Richards dedicated the chapel of the Salem Ward, Portland (Oregon) Stake.

Presiding Bishop LeGrand Richards dedicated the chapel of the Mt. Tabor Ward, Portland (Oregon) Stake.

Elder S. Ross Fox, formerly second counselor, succeeds Hubert E. Record as first counselor in the South Salt Lake Stake presidency. Elder Rolf Christiansen succeeds Elder Fox as second counselor to President Axel J. Andresen.

DAVID L. ROBERTS

Appointed To General Board



ELDER David L. Roberts, director of Mormon Relationships Service for the National Council, Boy Scouts of America, has been named a member of the general board of the Young Men's Mutual Improvement Association.

As a youth, he was one of the first Boy Scouts as the Scout movement came to Utah. In his troop he served as patrol leader, senior patrol leader, assistant scoutmaster, and scoutmaster. He has also served on the troop committee, as district and council commissioner, and on the camp staff of the Ogden Area Council.

In 1929 he joined the professional staff of the Great Salt Lake Council as field executive. In 1935 he moved to Pocatello, Idaho, as Scout executive. In 1945 he was transferred to the Ogden Area Council as Scout executive. He held that position until last June 1, when he received the appointment of director of Mormon Relationships Service, with the approval of the First Presidency and the Council of the Twelve.

Elder and Mrs. Roberts, the former Mary Crittenden, are the parents of nine living children, who are all active in the Church.

He is assigned to the Scout committee of the general board.

LATE FIRE

By Elizabeth Travis Martin

THE autumn leaves were nothing more
Than I had often seen before
Until the ruddy sun went down
Behind the treetops of the town;
There, filtering the sunset, they
Rekindled that November day.

NOVEMBER 1951



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GENERAL AUTHORITIES SUSTAINED

October 6, 1951

THE SUSTAINING of a new Apostle, Marion G. Romney, and four Assistants to the Council of the Twelve: George Q. Morris, Stayner Richards, ElRay L. Christiansen, and John Longden, brings to full strength the General Authorities of the Church of Jesus Christ of Latter-day Saints. As the ERA goes to press we wish the Church membership to know something of these exceptional men.

Elder Marion G. Romney, an Assistant to the Council of the Twelve since April 1941, brings to his new calling the confidence and affection of those who have known him and associated with him in this and other positions he has held. Born September 19, 1897 in Colonia Juarez, Chihuahua, Mexico, he has known the sorrows and hardships of an exile, for the Revolution in Mexico drove his family with him from that country. Since that time he has lived in Utah and Idaho. He received his B.A. and LL.B. degrees from the University of Utah.

He has come up through the ranks of Church service. He was a missionary to Australia for three years and served as both bishop and a stake president, for three years as bishop and for four years as stake president. He has also experienced yeoman service on the welfare committee, having been assistant managing director since June 21, 1941.

He married Ida Jensen in 1924,

By Marba C. Josephson
ASSOCIATE MANAGING EDITOR

and they are the parents of two living sons, Richard J., who is married and attending the University of Utah, and George J., enrolled at East High School.

ELDER GEORGE Q. MORRIS, born February 20, 1874, has done valiant service in the Church. At the present time he is serving as mission president of the Eastern States Mission, to which he was called in 1948. His life of devotion is well-known to all who have been workers in M.I.A. He served on

a mission to England, and upon his return in 1904, he was selected as superintendent of the Salt Lake Stake Y.M.M.I.A. He was a counselor in the bishopric for four years, and later bishop of the Fourteenth Ward. From 1924 Elder Morris served continuously on the general board of the Y.M.M.I.A., part of the time in addition to being a member of the Ensign Stake presidency. On January 26, 1935, Elder Morris was appointed in the superintendency of the Young Men's Mutual Association, as first assistant to Superintendent Albert E. Bowen. When Elder Bowen was called into the Council of the Twelve two years later, Elder Morris became the general superintendent, a position he held until 1948. His civic life includes executive vice-presidency of the Utah Pioneer Trails and Landmarks Association and service on the Community Chest board as well as on the Travelers Aid board. George Q. Morris married Emma Ramsay, June 29, 1905, and they have three lovely daughters, Marian, Margery, and Helen.

ELDER STAYNER RICHARDS was born December 20, 1885, and followed the course of activity in the Church. Serving on a mission to Great Britain for two years, he returned home to engage in the real estate business. He was called to service as a bishop's counselor,

(Continued on page 841)

ELDER MARION G. ROMNEY

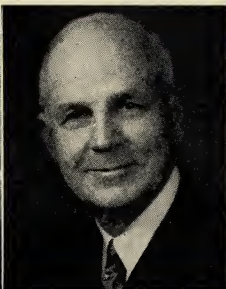


ELDER GEORGE Q. MORRIS

ELDER STAYNER RICHARDS

ELDER ELRAY L. CHRISTIANSEN

ELDER JOHN LONGDEN



—Photograph by Kenneth Earl Hatch



Monument to the Utah Hero Dead of World War I, in Memorial Park, Salt Lake City.

The Unremembered

SOME men are born to everlasting fame;
Some know a moment that some never know.
A garrison went down, but who can name

A tenth of those who fell at Alamo?
For Crockett our for-get-me-nots will bloom,
But what of his brave followers who go

Lost and forgotten though they shared his
doom

With blood as red and pulses timed as fast?
No fame on earth, no glory in the tomb—

NOVEMBER 1951

Obscure on earth, obscurity at last
Awaits the many while a few are bright,
Co-starred above the unremembered cast.

The heart, too small to love a garrison,
Enshrines the many in the name of one.

By Eva Willes Wangsgaard

Poetry

MOUNTAIN VISTA

By Alma Robison Higbee

LEAVE the city's peopled thunder,
Take a trail that leads afar,
Mark your path by peace and wonder
And by a windflower's fragile star.
Where the aspen bangles glisten
In the fingers of the wind,
Pause a moment, wait and listen,
Sound is amber-hushed and thinned.

Stand here on the mountain's shoulder,
See the valley's emerald sweep,
Where each gray and rounded boulder
Huddles down like bedded sheep.
Pause where pine trees lift their pickets,
Green-speared in the thistle air,
Tiptoe through the blue-spruce thickets—
A soft-eyed fawn is bedded there.
See the doe, her proud head lifting,
Fear a quiver in her throat;
Dapple the shadows drifting,
Dappled silver is her coat.

This is the dream the heart remembers;
This is beauty known so well
When breezes stir the sunset embers
And ring the columbine's bluebell.
Ah, the summit! Slow blood waking,
The spirit, humble, proud, yet meek,
In the silence, vast and aching,
Wait and listen! Hear God speak!

A HOUSEWIFE'S THANKSGIVING

By Pearl Deming Hendrie

MINE are the lowly, humble tasks:
To keep the windows shining clean,
To make my hearthfire's steady glow
Fall on a home that is serene.

True, I shall not be asked to sit
At council tables of the great;
No trembling evil-doer hears
From lips of mine his dreaded fate.

Instead, the tramp of sturdy shoes
Resounds upon my kitchen floor,
And eager noses sniff the scents
Escaping from my oven door.

Let others flaunt their soaring pride
In pictured scene or lilting song;
Mine is the hard-won accolade
That follows on the dinner gone.

NEVER COUNT THE GOLD

By Helen Harrington

WHEN you give a beggar
All your pockets hold,
Throw it wide and freely,
Never count the gold.

When you paint a picture,
Believe the scene is grand,
Never spare the color;
Paint with lavish hand.

Life, however tawdry,
Is such wondrous stuff
That the most we give it
Barely is enough.

PLYMOUTH, MASSACHUSETTS THANKSGIVING DAY, 1950

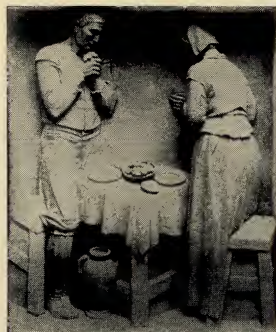
By S. Dilworth Young

(Each year loyal townsmen reenact the weekly march to church of the Pilgrims)

A distance ahead of the procession stands
the drummer boy.
He rolls a summons—
Is silent!
Soberly the Pilgrims commence their march
to the church on the hill.
There are sixty-four souls in the little band,
Bradford, Brewster, Standish, leading;
Then the men, women, and children,
Three abreast. So it was ordered—so it is.
No one smiles.
All are intent on making live again
The actions of that day in 1621.

We stand on the hill above them at the
feet of Massasoit.
His bronze features are impassive, as befits
The sachem of the Winnebagos witnessing
the far-reaching history.
We are silent, too, awed by this simple re-
minder of a long
Forgotten day.
A man's voice, harsh, is heard.
"Is that all it is? Just those few simple-
tons in those old moth-eaten costumes?
If I had known, you'd never have got
Me here today. Why, I've seen better
shows. . . ."

Foolish man! Does he not know this living
pageant
Is a moving oil, a painting of how it was
three hundred years ago?
They could not know that these comfortable
houses,
These gleaming cars, these warm overcoats
on this cold day,
This living, free America, grew from the
seed of their feelings.
Their thoughts, as they marched to church
to worship
The God
Of this free land.
But they could dream and hope.
And we can hope that they
Marched not in vain.



—Religious News Service Photo

THE BIG FREEZE

By Leona Meals

THIS must be the era
Predicted for ages.
Everything comes frozen,
Including my wages.

SCARLET MEMORY

By Grace Barker Wilson

THE morning of our life has been so full
Of things to make us happy. Now we
Into the afternoon and feel the pull
Of years to weight us down. And though
we know
Our golden days have been the loveliest,
How will it be for us when day is done,
And darkness nears, and the once-glowing
west
Holds but a scarlet memory of the sun?

CONVERTED

By Barbara Ladue McKay

I was not born a Mormon, Lord.
And that has bothered me.
You see, I've always felt that I
Could not belong to thee
As fully as thy chosen ones
Who've known thee since their birth
And kept the laws and gospel which
You sent to save the earth.

Thy way of life is new to me—
I have so much to learn
Of humbleness and truth before
To thee I must return.

I thought the years not long enough
For me to earn the right
To stand with those who've walked the
ways
From darkness into light
And say that I am one of them
And know that I belong.
But now I know I, too, am blessed,
And in my heart's a song.

Conversion is an honor, too!
At first I could not see,
But I can say with grateful heart
That I have chosen thee!

PIONEER BURIAL GROUND

By Janet Moore

AMID a tangle of shrubs and vines,
Faithful to your trust, you've kept
The record of pioneers who here
Close to a century have slept.

Of Ann and John's five children who share
A stone, all gone one winter week;
Of wives as young as maids; and heroes
Of Indian wars—of these you speak.

Few aged you record; a silence
Telling louder than words proclaim
The toll a frontier land demands
Of those who come to conquer, tame.

THE IMPROVEMENT ERA

The Editor's Page

By President
David O. McKay

IN THE "WORLD"

IN THAT most impressive prayer of the Savior's, he says, speaking of his Apostles, "These are in the world," and then adds these significant words, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." (John 17:11, 15.)

This is in harmony with the teachings of the Book of Mormon, as recorded in the forty-second chapter of the Book of Alma, where it is explained why the children of God are here in this world; *viz.*, to mingle with the sons of men, to gain an experience that will bring them back to God, but not to partake of the sins of the world.

The Savior said to his Apostles on the same evening that he offered that beautiful prayer: "... be of good cheer; I have overcome the world." (John 16:33.) Going soon to meet his Father, he admonished them to follow his example, praying not that God should take them out of the world, but that he should keep them from the evil.

Trees that can stand in the midst of the hurricane often yield to the destroying pests that we can scarcely see with a microscope. Likewise the greatest foes of humanity today are the subtle and sometimes unseen influences at work in society that are undermining the manhood and womanhood of today. It is these influences that come from the world and overcome us, if we are not careful, when we are least prepared to defend ourselves. When we do not withstand the encroachments of these evil influences, we weaken our power to defend the Church of Christ.

Many, if not most, members of the Church would be willing to defend it against open attack. I have seen boys, apparently indifferent to Church interests, on occasions stand up in expressive defiance against attack upon the Church. And yet those who would defend the truth from open and obvious attack may, under some circumstances, yield, almost without resistance, to subtle

and evil influences. It is possible to be willing to oppose outward attacks and yet permit insidious encroachment upon our souls which weakens our power to defend the truth.

This is an individual work, and what the individuals are, the aggregate is. I remember driving over a beautiful valley with a party of friends. We passed a bounteous wheat field. There it stood apart from the sagebrush and barren surroundings, and it was an impressive sight to see. One of the party expressed his admiration of the luxuriant growth and was satisfied to pass by. But there was one who was not satisfied with looking at it in the aggregate; the conveyance was stopped and he looked at individual heads of wheat and exclaimed, "Look what large heads." Just one; it was the individual stalk that gave him that impression. That was not enough. He broke the head, shuffled it in his hand, blew the chaff away, and examined each kernel. "The kernels," continued he, "are plump and solid." In the final analysis, the test of that wheat field was the individual kernel of wheat, and so it is in a community, so it is in the Church.

The test, after all, of the faithfulness and effectiveness of God's people is an individual one. What is the individual doing? Each one should ask, "Am I living so that I am keeping unspotted from the evils of the world?"

God wants us here. His plan of redemption, so far as we are concerned, is here, and we have the responsibility of testifying to the world that God's truth has been revealed, and of demonstrating that men and women can live in this world free and uncontaminated from the sins thereof, as did the Lord and Redeemer in his day.

(Concluded on following page)



THE EDITOR'S PAGE

(Concluded from preceding page)

Now, what do we mean by the world? It is sometimes used as an indefinite term. I take it that the world refers to the inhabitants who are alienated from the Saints of God. They are aliens to the Church, and it is the spirit of this alienation from which we should keep ourselves free. We are told by Paul not to conform to the fashions of the world. Timothy was warned not to partake of the evils of the world, and to "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (II Timothy 2:22.) Zion is the pure in heart, we have been told, and the strength of this Church lies in the purity of the thoughts and lives of its members; then the testimony of Jesus abides in the soul, and strength comes to each individual to withstand the evils of the world.

These evils present themselves insidiously in our daily associations. They come in the shape of temptations, as they came to the Savior after his baptism. What were those temptations? When Satan said, "... command that these stones be made bread," (Matthew 4:3) he was appealing to the appetite. He knew that Jesus was hungry, that he was physically weak, and thought that by pointing to the stones which resembled somewhat a Jewish loaf of bread, he could awaken a desire to eat.

Failing in that, when he received the divine word, "... man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (*Ibid.*, 4:4.) Satan then tried him in another way. He dared him—an appeal to his pride, to his vanity—and quoted scripture to sup-

port his temptation, for remember the devil can find scripture for his purpose, and "... an evil soul producing holy witnesses is like a villain with a smiling cheek, a goodly apple rotten at the heart. Oh, what a goodly outside falsehood has!" But the Savior answered him in terms of scripture. "It is written again, thou shalt not tempt the Lord thy God." (*Ibid.*, 4:7.)

What was the third? An appeal to his love of power, dominion, wealth: "All these things, [the kingdoms of the world and the glory thereof] I will give thee," said the tempter, "if thou wilt fall down and worship me." (*Ibid.*, 4:9.)

"... Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (*Ibid.*, 4:10.)

Now, nearly every temptation that comes to you and me comes in one of those forms. Classify them, and you will find that under one of those three nearly every given temptation that makes you and me spotted, ever so little, maybe, comes to us as (1) a temptation of the appetite or passion; (2) a yielding to pride, fashion, or vanity; or (3) a desire for worldly riches or power and dominion over lands, earthly possessions of men.

Now, when do temptations come? Why, they come to us in our social gatherings; they come to us in our politics; they come to us in our business relations, on the farm, in the mercantile establishment; in our dealings in all the affairs of life, we find these insidious influences working; and it is when they manifest themselves to the consciousness of each individual that the defense of truth should exert itself. "If ye love me," says the Lord, "keep my commandments." (John 14:15.)

Are Distillers' Feeds an Argument for Alcohol?

By John A. Widsøe

OF THE COUNCIL OF THE TWELVE

THE Word of Wisdom was given by the Lord as a warning to the people "in consequence of evils and designs which do and will exist in the hearts of conspiring men." Such conspiring men have operated from the beginning of time. The history of fraud is an ugly chapter in the story of humankind. There has been no hesitancy by such people to add injurious or useless substances to food products to gain more money.

This is more deplorable because the mass of mankind seem to be easily deceived. Well-planned advertising will con-

¹D. & C., 89:4.

vince many that the claims of a producer are true.

In the alcoholic field, where countless tragedies are developing daily, a battle has long been raging, a battle to control or to set aside entirely the use of alcoholic beverages for human use.

Indeed, the alcoholic liquor purveyors are among the foremost of the "conspiring" men who for the sake of gain are willing to injure mankind. They appear to have no conscience. They do not hesitate to twist truth to make it appear to favor liquor. There is an element of dishonesty running throughout the al-

Evidences

AND

Reconciliations

CLX

An Answer to the Questions of Youth

coholic business, no matter where it is touched.

A recent publication of the alcoholic group is an excellent illustration of the duplicity practised by the alcohol vendors to trap ignorant people to take another glass of whiskey. It is a pamphlet of letter size, beautifully printed with all the devices of art, color, pictures, the best grade of paper, appealing in looks to every reader.

This pamphlet is called, "Distillers' Feeds, their Importance to the U. S. Economy." It argues that the distillers of alcoholic drinks, through the feeds remaining after the carbohydrates have been fermented, are giving the nation "something for nothing." It gives the impression that the whole livestock industry of the country is dependent upon the amount of alcohol produced. Cleverly written, cleverly designed, cleverly produced, it agrees perfectly with the Lord's warning against "conspiring" men.

By this time it should be fairly well-known that in grain and many other plant seeds there is a considerable amount of starch, which produces alcohol under fermentation. The other constituents in the substance used remain more or less unchanged. It is this remnant which the distillers shout to the world as a foremost factor in the national economy.

The facts are that in all plant products are several nutrients—carbohydrates (starch), protein, fat, ash, and vitamins. When the carbohydrates are removed by fermentation, the other ingredients remain. Consequently the resulting mass is richer, percentage-wise, in protein, fat, ash, and vitamins, than the original substances. Such feeds may then supply any deficiency of these substances in the required diet.

However, there are many ways that this may be done. The farmer and the meat producer are not dependent upon the distillers. Plants vary, for example, in their protein content. The leguminous family, peas and beans, heads the list in percentages of protein substance; cabbage, cauliflower, and Brussels sprouts follow, and root crops are generally lower. An intelligent animal

feeder who knows the composition of crops plans an effective dietary for his animals without the use of distillers' feeds.

In fact, in contrast to the total crop production, the amount of corn used by the distillers is small—only about 1.6 percent of the national grain production—and is really of little consequence in the U. S. animal economy. But, the evil in it is, through alcohol, immeasurable.

Alcohol is the product which, because of its effect upon the human body and mind, becomes of first importance in the study of the business of fermentation. The evil that lurks in the business of advertising and distillers' fields is made manifest by the fact that no mention is made of the alcohol product, its nature or effect upon the human body. The whole pamphlet attempts to divert the attention of the reader from alcohol and seeks to fasten it upon the by-products of the process of distillation.

The pamphlet bears all the marks of a deliberate attempt to deceive the public. For that reason it must be classed as a scandalous offering of which the authors should be thoroughly ashamed.

The pamphlet has beautiful pictures of fat, sleek cattle and hogs and lively, well-fed poultry. Nowhere, however, is there any picture of the broken home, the heartbroken wife, the poverty-ridden children, and the social and economic misery following the entrance of the demon alcohol into the precincts of the home. Neither does it show the characterless slave, no longer a man with a will, who follows when the demon assumes mastery.

To place the welfare of beasts before the happiness of men, women, and children is a violation of the moral code of a Christian land. As this pamphlet was written, the bloated whiskey devil sat on his whiskey barrel gloating and laughing.

The distillers do not give something for nothing as they claim. They give hell for heaven.



THE PAGEANT GROWS

On his recent return from attending the pageant *America's Witness for Christ*, at Hill Cumorah, President David O. McKay brought with him a page from the Rochester, New York, *Democrat and Chronicle*, dated August 10, 1951, on which appears this editorial; we would like to share it with the readers of the ERA.

FOR the tenth time, the great Mormon pageant, *America's Witness for Christ*, is being presented this week at Hill Cumorah, south of Palmyra. Each year since its inception, the pageant

has drawn larger throngs, including visitors from the far corners of North America and from distant lands.

Only a few years ago, men and women still were living in Western New York who could recall the early days of the Church of Jesus Christ of Latter-day Saints when Joseph Smith and his followers were hounded from this state to Ohio, to Missouri, to Nauvoo, Illinois, and thence across the plains in an epochal migration to the valley of Great Salt Lake. It was said that Nauvoo

(Concluded on page 845)

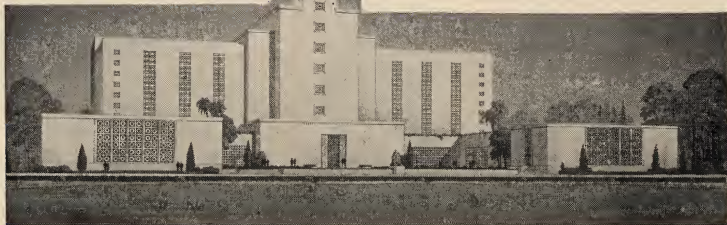
THE LOS ANGELES TEMPLE

On September 22, 1951, one hundred and twenty-three years to the day from the time the Angel Moroni visited the Prophet Joseph Smith, ground was broken for the Los Angeles Temple.

By Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

—Edward O. Anderson—Architect



SEVERAL years have passed since the promise was made to the members of the Church residing in southern California that they were to have a temple. The fulfillment of this promise was delayed because of the confusion, distress, and uncertainty resulting from war and bloodshed, restrictive laws, and unfavorable conditions prevailing in our country for these many years. At last the time has come, and on Saturday, September 22, 1951, at midday, ground was broken officially as a token that the building of the House of the Lord in the Los Angeles area is now to be accomplished. These exercises were directed by President David O. McKay of the Church of Jesus Christ of Latter-day Saints. At this gathering, remarks appropriate to the occasion were made by President David O. McKay, his Counselors, Stephen L. Richards and J. Reuben Clark, Jr.; President Joseph Fielding Smith, representing the Council of the Twelve Apostles; Presiding Bishop LeGrand Richards, representing the Aaronic Priesthood, and Mayor Fletcher Bowron of the city of Los Angeles. Elder Preston D. Richards, who labored faithfully and well in the preparation of legal matters for the securing of the site

and in clearing the way for the erection of the building, offered the opening prayer, and Patriarch Eldred G. Smith, the benediction.

In removing the first shovel filled with dirt, President David O. McKay said: "I now declare the first shovel of dirt raised over the site of the Los Angeles Temple which is to be reared to the glory of God and to the salvation of his people." Following this action, President Stephen L. Richards, President J. Reuben Clark, Jr., President Joseph Fielding Smith, Patriarch Eldred G. Smith, members of the First Council of the Seventy, Presidents Levi Edgar Young and Milton R. Hunter, the three members of the Presiding Bishopric, LeGrand Richards, Joseph L. Wirthlin, and Thorpe B. Isaacson, the members of the Building Committee, Howard J. McKean, Edward O. Anderson, Frank B. Bowers, Howard Barker, and Clarence W. Silver, and others, including Mayor Bowron of Los Angeles and Mayor Dean Olson of Beverly Hills each removed a shovel of earth. Following this ceremony, President David O. McKay offered the dedicatory prayer, dedicating the lot in the name of the Lord as a place upon which this

designated House of the Lord should stand.

In the course of their remarks, President David O. McKay and the brethren dwelt upon the reason for the building of temples and the importance of the sacred ordinances which are designed by divine revelation to be performed therein, and endeavored to impress upon all those who were there assembled the obligation under which the members of the Church are placed in relation to their own salvation and exaltation, and the salvation and exaltation of their worthy dead.

THE TEMPLE building and the performance of sacred ordinances in them is a doctrine that is peculiar to the Church of Jesus Christ of Latter-day Saints. This important part of the gospel, which was understood and practised in ancient times, and which was understood perfectly by the members of the Church in the first century of the Christian era, has been lost to the world along with other sacred rites and ordinances that were known in ancient Israel and practised by the Saints in the Church in the days of the Apostles.

The Lord commanded Israel to build a temple while they were still wandering in the wilderness and

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—Photograph courtesy The Deseret News
Mayor Fletcher Bowron of Los Angeles takes his turn in removing a shovelful of soil as (left to right) President Joseph Fielding Smith, Allen M. Acomb, President J. Reuben Clark, Jr., President David O. McKay, Edward O. Anderson, the architect, Howard J. McKean, chairman of the Church building committee, Mayor Dean Olson of Beverly Hills, who is also bishop of Beverly Hills Ward, and President Stephen L. Richards stand in the background.

before they were privileged to enter their promised land. This edifice was built of the most expensive materials that the Israelites could afford in their poverty. It is quite generally spoken of as the tabernacle and was so constructed that it could be set up and taken down as the Children of Israel moved from place to place. This is the first temple of which we have record. The full purpose for which it was used we do not know, but there were sacred ordinances practised within its walls that were essential to the eternal welfare of the people. We know that whatever the ordinances were, they applied only to the living, for there was no work done vicariously for the dead until after the resurrection of our Lord, who went to the world of spirits and bridged the gulf which separated the righteous from the unrighteous and made it possible for the ordinances for the dead to be performed.

We learn from the revelation given January 19, 1841 that there were ordinances revealed and practised in behalf of the children of Ancient Israel, for the Lord has said:

And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?

For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness,

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and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was. (D. & C. 124:37-8.)

When Israel was established in the inheritances given them by the covenant of Abraham, the Lord commanded that a magnificent temple be reared. David the king desired to build this house but was forbidden because his hands were stained in blood, and this magnificent temple was left for his son Solomon to erect. The Lord accepted it when it was finished, and in it sacred ordinances were ad-

ministered. When the children of Israel desecrated it, enemies ransacked and plundered and partially destroyed it. On the return from the captivity, Israel was commanded to build it again, and under difficulties this was done, only to have it desecrated again through Judah's transgression. The third edifice, which was the temple in Jerusalem in the days of our Lord, was finally destroyed so that not one stone remained on another.

In this dispensation, three years from the organization of the Church had not passed before the Lord commanded the members to build a house to his name. Six months later the Lord rebuked the Church because they had not commenced this important work and commanded that this be speedily accomplished. The cornerstones of this temple were laid July 23, 1833, and in March 1836, this house which had been erected in the poverty and by the sacrifice of the members was dedicated to the Lord in the city of Kirtland, Ohio.

Temples and ordinance work therein are essential parts of the restoration of the gospel. In the days of the Prophet, attempts were made to build temples at Independence, Jackson County, Missouri, and at Far West in that same state, but these buildings were not erected because of the mobbings and driving of our people from the borders of that state.

The Nauvoo Temple was built under the most adverse circumstances
(Concluded on page 798)

Air view of temple site and surrounding territory.



The WORLD Of The JAREDITES

PART III

By Hugh Nibley, Ph. D.

ASSOCIATE PROFESSOR, HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

A NOTE ON THE WEATHER

Dear F.

It is gratifying to know that you have at last read the Book of Ether and found that it is not, in spite of its name, "chloroform in print." The thing to which you are now objecting, "the extravagant and overdone account of how they crossed the ocean," is the very thing to which my last letter was leading. We ended, you will recall, with the observation that it must have been something terrific that drove the Jaredites out of the land. What was it?

The *burans* of Central Asia are terrible at all times. Ancient and modern travelers tell almost unbelievable but uniform tales of those appalling winds which almost daily shift vast masses of sand, dust, and even gravel from one part of the continent to another.^{43*} The great loess deposits on the eastern and western fringes of the vast area bear witness to even more dreadful dust storms that accompanied the drying up of the land after the glacial epoch. But it is when the world's weather gets out of hand, as it has a number of times in the course of history, that the blowing sands of Asia bring mighty empires to ruin, bury great cities almost overnight, and scatter the tribes in all directions to overrun and submerge the more favored civilizations of the east and west. The weather of Asia is the great central driving-mechanism of world history. It is only of recent years that men have begun to correlate the great migrations of history, with their attendant wars and revolutions, with those major weather crises such as the great wind and drought of 2300-2200 B.C. and the

world floods of 1300 B.C. which we now know to have taken place in the course of recorded history.⁴⁴ So hypnotized have students of society become by the ease and directness with which an evolutionary rule-of-thumb may be applied to all the contingencies of life, that the raging of the elements and the crash of empires go unheeded in their graphs and handbooks. With examples gross as earth before them, they still disdain to recognize anything as cheaply sensational as plagues and earthquakes, nor will they acknowledge the frightening speed with which the scenes of world history are shifted.

Sir Aurel Stein in his book *Lou-Lan* has described the deserted houses and streets of that city standing exactly as they did fourteen centuries ago, when their inhabitants were driven forth by drought so sudden and severe that neither the wood of the fruit trees nor the most delicate fabrics have rotted since then. The mighty city of Etsina was just as suddenly deserted six hundred years ago, and not found until 1908: "all natural life died. The trees of the forest threw themselves to the ground (referring, of course, to the terrible winds) . . . and storms arose which soon buried the country in sand." To this day the trees remain undecayed, "like sun-dried mummies, dead, naked and gray. . . . Over a vast area, once shady forest, they lay in thousands. . . . We passed other ruins of deserted strongholds, and with strange sensations dug up objects that no human being had touched for more than six hundred years. . . ."⁴⁵ The same traveler who reports these things was to witness the recurrence of this familiar Asiatic tragedy with his own eyes:

Once we came upon an abandoned Sart village, where newly thrown-up dams and uncompleted excavations bore witness to the departed population's desperate struggle to retain the vanishing water. . . . But a day had come when there was no more water to be had. The animals stood by the watering places and sought in vain for moisture, the women wept in the houses, and the men gathered in the mosque to pray to Allah for the miracle which alone could save their many homes. (Cf. Ether 1:38). But no miracle happened; the village got no water, and in the last extremity of famine the people had thrown their most indispensable possessions onto the remaining horses and donkeys and hastily left their homes and the lands of their fathers to follow their *aksakal* (n. village elder, cf. the Brother of Jared) out into the parched country around on a desperate search for water.⁴⁶

The fate of the unhappy wanderers is thus described: "Later on we sometimes met with small parties of these former agricultural villagers, who now drifted about out on the steppes as unhappy nomads. The fugitives had been obliged to divide into small groups, since no one water-hole could accommodate them all. . . ."⁴⁷

Is not this the story of the dispersion in miniature? You know the story of how the ancestors of the Etruscans were driven out of Asia Minor by drought and moved to the west, hunting for a promised land. It is not merely water these people were looking for, but a better land, above all, a better grazing land. In the epic of the Beni Hilal we are shown how one of the greatest of Arab tribes was driven from their homes by seven years of hot winds, and how they sought a promised land, first in Central Asia and then in Morocco. It was when the rest of the world was smitten with famine that Egypt became the refuge of the patriarchs, for "there was corn in Egypt." As you know, there are two classic points or centers of radiation from which all the great migrations of antiquity

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*Numbers refer to bibliography at end of article.

took their beginning—the heart of Asia and (to a far lesser degree) the Arabian desert. Is it not remarkable that the migrations of the Book of Mormon take their departure from these same two centers?

You must get over the idea that history moves at a slow, even, majestic pace. It does not. The sudden calamity that overtook an Asian village in 1927 has struck repeatedly in the past, dispersing the inhabitants of mighty capitals to become wanderers on the earth, "and when the storm laid itself to rest, the flying sands solidified again and the terrified nomads found the whole face of nature changed into new shapes."⁴⁵ And of all the many cities and empires dispersed by a sudden puff of burning air, Babel, the city of the tower, has left behind the richest deposit of legend and tradition.

Eusebius in his *Chronicon*, which has proved one of the most reliable

sources of early oriental history, cites the Sibyll to the effect that "when all men were of one tongue, some of them built a high tower so as to mount up to heaven, but God destroyed the tower by mighty winds."⁴⁶ Two centuries earlier Theophilus of Antioch gave a fuller version of the story, quoting the Sibyll in verse: "After the cataclysm cities and kings had a new beginning, in this manner. The first city of all was Babylon . . . and one by the name of Nimrod became its king. . . . Since at that time men tended to become scattered, they took counsel of themselves and not of the Lord, to build a city and a tower the top of which would reach to heaven, so that their own name might be glorified. . . . Thus speaks the Sibyll: But when the threats of the great God were fulfilled of which he had warned mortal men at the time, they built a tower in the Assyrian land. They all once spoke the same language and

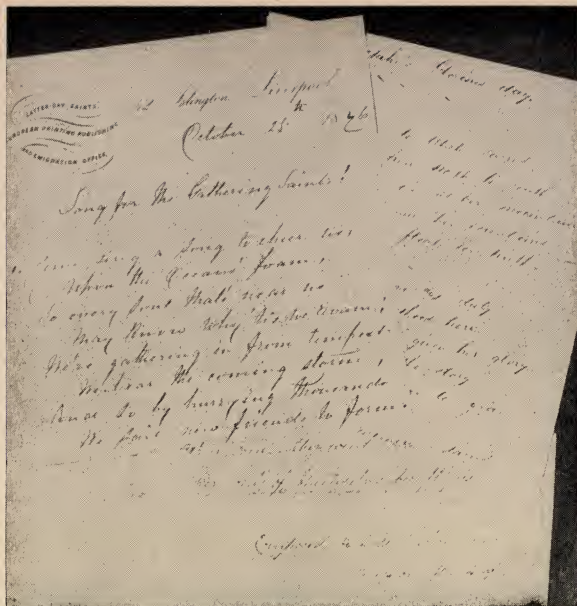
wanted to mount up to the starry heavens. But forthwith the Immortal One laid great stress upon the blasts, so that the wind overthrew the mighty tower, and drove mortals to strive with one another. And when the tower had fallen, the languages of men were divided up into many dialects, so that the earth became filled with different kingdoms of men."⁴⁶ The Book of Jubilees (second century B.C.) tells how "the Lord sent a mighty wind against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Sinar, and they called its name 'Overthrow.'"⁴⁷ The zealous and learned Persian antiquary, Tha'labi (d. 1030 A.D.), records the report that the people were scattered from the tower by an awful drought, accompanied by winds of such velocity as actually to blow down the tower."⁴⁸ "Forty years after the tower was finished,"

(Continued on page 833)

An artist's conception of the building of the vessels by Jared and his people.

—Painting by Goff Dowding





Two of the songs written in England to speed the Saints on their way.

"The people who do not revere the deeds of their ancestors will never do anything to be remembered by their descendants."

—Thomas Babington Macaulay

DO YOU remember stories your grandparents have told you; stories about the group that loved to sew, and they gathered in sewing bees; and the group that liked to act gathered together and produced fine drama? Because some loved to dance, their descendants have heard many stories about the good times they had swinging their partners.

Because my grandmother, Charlotte Evans Adams, belonged to the group that loved to sing, I have heard the stories of her father: of his conversation, of the choir he organized, and of the joy people had when they met and poured out their hearts in songs of love and praise to their Creator.

In Liverpool, England, in 1840-41, there was a small group that loved to sing together and were always found in their places in the

Baptist church choir. Later they were in great demand in other churches in that vicinity. The group consisted of Isaac Grace and wife Elizabeth, David Evans, Mary Holding, John Cunliff, and William Evans. Because this love of music was passed on, Charlotte Evans Adams collected the songs her father sang and composed, and kept them in a metal trunk. This story is about that father, and some of the songs his daughter preserved.

* * * * *

One Sunday morning, in the fall of 1841, William Minshall Evans paused in a narrow alley in Liverpool, England. He loved music, and the strains he heard were so impressive that he forgot his own call of duty and followed the direction whence these notes came. They led him up rickety stairs and into a room where a few people were holding a meeting. The young singer was Elder John Taylor, and he sang so well that William also stayed to hear the sermon. This incident not only led to his conver-

sion but also to the conversion of his brother David.

Five years later William married Ann Grace; two daughters were born to them, but both died in infancy. In 1848 his wife also passed away. This was a severe blow to William, and he turned to his religion and music with more fervor than before.

William and David were choir members of the Liverpool Branch of the Church of Jesus Christ of Latter-day Saints, and together they sang songs about "The Promised Land," and poured out the longings of their hearts and expressed their desires to mingle with the Saints.

THE PROMISED LAND

There is a land beyond the sea
Where I would like to be,
And dearer far than all the rest
Is that choice land to me.

My longing eyes would fair behold
Those beautiful hills that are so fair,
I know it is the promised land,
My home, my home is there.

The happy day I long to see
When Zion shall be free,
And all her children will return
And I among them be.

Upon those everlasting hills
With Abraham and his seed to share,
I know it is the promised land,
My home, my home is there.

Many people have left their native land with thoughts of doubt and uncertainty. This was not the case with William and other Saints who had but one goal: a peaceful home in the tops of the mountains. May 1848 found William on a ship on the rolling ocean. When he arrived in New York, he found that President Brigham Young had asked that any mechanics arriving help repair wagons for the journey across the plains. William went from one place to another where groups of Saints were assembled preparing for the westward trek and helped them repair and build wagons. In time he had worked his way to St. Louis and found steady employment. He then saved enough to help bring his brother David and wife Mary to America.

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SONG TELLS A STORY

By Sadie H. Greenhalgh

After their arrival, the two men worked their way to Kanesville, Iowa (Council Bluffs), and saved enough to bring their parents and brother Charles from England. The three brothers and their parents worked hard to prepare for the journey to Utah. Their faithful mother did her share. Along with other pioneer women she steamed the timber to bend into wagon bows and of course had the responsibility of preparing clothing, bedding, and food for the trip.

During the cholera epidemic, William's mother was stricken with the disease and died after an illness of only three hours. This was a terrible disappointment to all of them, and the father was so broken-hearted that he had no desire to continue to Utah but returned to England.

While at Kanesville, William and David became identified with Captain Ballo's famous band. The members of this group that later came to Utah organized one of the first bands in the state. A group of songs, written on leaves from a notebook, once new, but now yellowed with age, and edges torn, must have been sung around the campfire at Kanesville, and later as they crossed the plains. "The Upper California" and "The Happy Land" were probably sung to stirring tunes that kept up spirits when discouragement would have otherwise prevailed. No doubt much fervor was injected into the song: "The Noble, Brave Boys of Nauvoo," by those who had been in Nauvoo during the time the Nauvoo Legion tried so gallantly to defend the beautiful city.

THE NOBLE, BRAVE BOYS OF NAUVOO

I'll tell you about a war meeting
That made all the mobbers look blue
Which has lately been held in this city
By the noble, brave boys of Nauvoo.

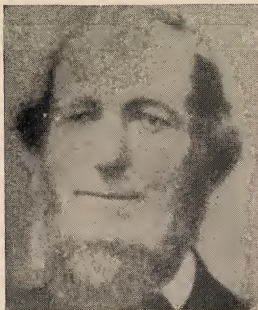
Old Williams camped out on the prairie
With a drunken mean mobocrat crew
And said he would march in and butcher
All the noble, brave boys of Nauvoo.

The sheriff then called out his posse
Good heavens, oh, then the dust flew.
All heaven and earth seemed moving
From the noble, brave boys of Nauvoo.

On Sunday the sun shone in splendor,
And bravely we marched the streets
through,
For the battlefield we were all ready
All noble, brave boys of Nauvoo.

(There were perhaps other verses to
this song that have been lost.)

The sacred words of: "O My
Father," and a note to the effect
that they were composed by Eliza
R. Snow, were also recorded on
these notebook pages.



WILLIAM EVANS
From an old print

The gentle sermon, found in the
following song, could well be
preached from our pulpits today.

SPEAK GENTLY

Speak gently, it is better far
To rule by love than fear,
Speak gently, let no harsh words mar
The good we may do here.

Speak gently to the little child,
His love be sure to gain;
Teach it in accents soft and mild,
It may not long remain.

Speak gently to the young, for they
Will have enough to bear;
Pass through this life as best they may,
It is full of anxious care.

Speak gently to the erring ones,
They must have toiled in vain;
Perchance unkindness made them so,
Oh, win them back again!

Speak gently to the aged one—
Grieve not the careworn heart.
The sands of life are nearly run;
Let such in peace depart.

Speak gently, kindly, to the poor.
Let no harsh tones be heard.
They have enough they must endure
Without an unkind word.

Speak gently, 'tis a little thing
Dropped in the heart's deep well.
The good, the joy, which it may bring
Your dying thoughts may tell.

In June 1851, William started the journey across the plains in Orson Pratt's company. He was bugler for the company and played the canopeon, an instrument similar to our modern cornet. William did not realize that a young girl in the next company listened for his bugle sound all through the long journey. At the first party given by Ballo's Band, after reaching Salt Lake, William met this girl: Charlotte Jarold Hyder, who later became his wife.

On the morning of April 6, 1853, thousands of Latter-day Saints assembled in conference. President Young made a few remarks; the choir sang; and prayer was offered by Elder John Taylor. A procession then formed and moved to the foundation of the temple to witness the ceremonies of laying the cornerstones. William and David both sang in the choir on this occasion. While Elder Taylor prayed, William's thoughts undoubtedly went back to the time he had first heard this elder sing in Liverpool.

The following month William decided to go to Salt Creek, now Nephi, where the prospects appealed to him. Soon after arriving, he started to build an adobe home.

William had not been in Salt Creek long before he received word from Brigham Young to organize a choir and act as its leader. William's response was immediate because this was the work he loved. For a while he had a difficult time because the choir needed light to practice by in the evenings, and candles were scarce. Therefore the members took

(Continued on page 831)

LADIES-IN-WAITING

By Winifred N. Jones

IF YOU are a new bride or a bride-to-be, you may find your dreams of being a charming young matron presiding over your own lovely home shattered. And all because Uncle Sam seems to need your husband more than you do right now.

If your husband is in service, you will probably find yourself following one of three courses: staying home with your parents, attempting to establish a home by yourself, or moving from town to town with your husband. Any of these modes of living presents its own special problems, and it will be up to you as a wife to make it a success—and it won't be easy. Make up your mind to that. But it can be done.

The first choice, staying at home, brings problems because while you are a married woman with the desire to live independently, you will probably find yourself regarded by members of the family as primarily a girl at home, subject to the same rules and regulations, the same disciplines and parental concern as when you were single. If you, even for a short time, had a home of your own with your husband, you will probably find that living with the family is difficult. But you will have to be the one who grits your teeth and keeps your lips shut tight against angry words because you are the guest! It's a paradoxical situation but often the most satisfactory for the girl who is waiting, because it affords the protection of an established home. It also helps with the loneliness and boredom which are the main drawbacks to the other two choices of living alone.

You will also find that your former best friends, if still single, seem changed and distant. It's you who changes. While you are concerned with worry over your husband's very life, all they are worrying about is what to wear to the stake dance. It's bound to make you more mature and your emotions deeper than theirs. So look

for friends among girls who are also in your position. Their interests will be yours, and their understanding of your problems can be a tremendous help.

Following your husband as he is transferred from camp to camp calls for courage and fortitude in large measure. Chances are you will find housing bad, even if your husband is an officer. Then it will be up to you to make a home from practically nothing. The lovely silver and linens and dishes you received as a bride will probably be better off left at home stored in boxes. Even the best of shippers are apt to break or lose pieces for you. So the thing to do is "make-do" with inexpensive but attractive housewares. Gaiety and charm should be the keynote. A lavish use of paint in an unattractive room does wonders. Don't buy expensive paint or draperies or slip covers. Remember this is a *temporary* life you are living. Buy things you can leave behind without tears.

If you go with your husband, you will probably have to learn early one fact that is one of the most difficult things for a wife to accept: A man's job is just as important to him as his wife! To you, your marriage and your feeling for your husband are paramount, and that's as it should be. But to a man, other things are, of necessity, almost as important as his wife. There will be days when he will come home tired, depressed, and withdrawn. Then is when you must be at your feminine best. Understanding, sympathy, and just plain friendliness will be his primary needs. Don't think he has stopped caring for you just because he doesn't greet you with his usual warmth. He may have seen his best friend seriously hurt in a training accident that day. Under the strain of army or navy life, you must quickly learn to understand your husband. You haven't the time to make mistakes as you might have in normal living. His buddies may not be your choice of friends but remember he was thrown with these men, and has come to know and like them under tough condi-

(Continued on page 823)



I WAS reared in the Jewish Church, and when my father died, I attended the synagogue daily to recite the ritual prayer for the dead for one year. Thereafter this intercession for the departed was to be made annually. Later when I was in communion with Protestant sects, I was taught to refrain from praying for the dead; this teaching probably crept into Protestantism as it broke away from Roman Catholicism. Before joining the Church of Jesus Christ of Latter-day Saints (I was baptized on October 17, 1948), I began to rebel against the doctrine of not praying for the departed. One of the doctrines that brought me into this, the only true Church, was baptism for the dead, and I rejoiced to know that in some cases it is possible to do more for the dead than for the living.

I made a practice of studying the *Articles of Faith* by James E. Talmage, in the local reference library, and I noticed that Elders Young and Harrison took turns every Monday night in copying the records of the Howff, a very old cemetery associated with Mary, Queen of Scots. As they were in Dundee for a few months only, they managed only to begin this work. Later I was asked to complete the copying out of the Howff records, and I found this labor of love very interesting as it unfolded rarely known facts about the history of Dundee.

Meanwhile I also began copying the Hebrew and English inscriptions on Jewish gravestones in Dundee and Edinburgh and found this a good means of improving my slight knowledge of Hebrew, which is of great help in comparing different translations of the Bible. One old Jewish cemetery I discovered in Braid Place, Edinburgh, had a police station built over part of it. On making inquiries at Register House, the synagogue, and the Jewish burial society, I was informed that no records whatever existed for this old Jewish graveyard. Thereupon, I applied to the superintendent of parks and cemeteries for permission to copy the inscriptions. In the Edinburgh room of the public library on George IV bridge, I read that formerly Scottish Jews buried their dead on Calton Hill, even trans-



PRINCESS STREET IN EDINBURGH

ADVENTURE INTO GENEALOGY

By Sidney Cramer

porting the bodies from other parts of Scotland. Later a road was built over this burying ground, and it was transferred to Braid Place and again to Newington. At present the bodies of Jews who die in Edinburgh are buried in Piershill.

While copying the stones of the old cemetery, Dundee, an investigator was taking a stroll here with his dog and showed interest in what I was doing, particularly as he and his wife had lost their only child. I had the opportunity of telling him about the teaching of the Church, about what happens to children when they die—that they continue to develop in the spirit world in knowledge of the gospel (according to their desires to learn this), and that they may become citizens of the kingdom of heaven, even as the living.

One of the oldest churchyards in Scotland is Logie in Lochee, Dundee. The church was built during the twelfth century Common Era. Later legislation was granted to begin using the adjacent ground for burials. During the Reformation the church was destroyed. Houses are now built over part of Logie Cemetery, and it is my belief that excavations below them may bring to light lost records and undiscovered tombstones. While copying the remaining

stones in Logie, I was reported to the police, for one evening I was approached by a policeman who, on finding out how harmless it is to record inscriptions, told me of an old graveyard in Aberfeldy, Perthshire, where Pontius Pilate is supposed to have been born. This is not surprising because the Romans invaded Scotland before Jesus Christ took upon him a body, so that he could make atonement for humanity's sins.

At present we are excavating in Old Mains Parish Cemetery. I learned that this graveyard also began after the twelfth century when Mains Church was first built and that what remains of the original records of births, marriages, deaths, and other things about the history of this church is kept secure in a chest inside Arbroath Abbey. It was here that the Coronation Stone was hidden when the Scottish Nationalists temporarily removed it from Westminster Abbey last winter. According to legend it was this stone which Jacob used as a pillow at Bethel.

Having completed Old Mains Churchyard, I wrote the inscription

(Concluded on page 802)

CANNONS AND THE CALL

By Ann Hafen

MORE than a hundred years ago George Cannon, son of a Manx sea captain, was courting Ann Quayle of the Isle of Man, "where all the common folk are ladies and gentlemen, and all the ladies and gentlemen are common folk." He took his bride to live in Liverpool while he plied his trade as a cabinetmaker. The happy couple were grateful for the six children sent them—a healthy family carefully nourished by the prudent wife. From George's earnings the Cannons were able to save a competent sum for future needs.

Then a brother-in-law, John Taylor, came from Canada. He converted them to a strange, new religion, urging that they gather to Zion in America where the family might be reared in the faith. Though Ann was again pregnant, she insisted that the family sail in the fall to avoid perilous icy spring months of travel with a young baby. Bidding good-bye to the ivy-covered walls of security in old England, Ann and George Cannon with six eager children set sail for America.

St. George Temple where David H. Cannon became president in 1893.



"We are now launched on the bosom of the mighty deep," wrote George in his journal as they traveled westward, "and seasickness has made the passengers for the most part very ill. My dear Ann is dreadfully affected with this nauseous sickness, perhaps more so on account of her pregnancy. Not a morsel of food or drink will remain on her stomach—the moment she lifts her head she is sick almost to death. Yet I have never heard one complaint from her on her own account, but regret at not being able to assist me in the care of the children. Her stomach seems to have changed its functions, and this is the tenth day without anything passing through her. The children, Leonora and David, have had no sickness; but George, Mary Alice, Anny, and Angus have all been very sick.

"Saturday, 8th of October—My poor Ann still continues very sick and is getting weaker every day. 'Are we far from New Orleans that I may get some grapes and wine?' is her constant inquiry. She talks of her approaching death as of a sleep, tells me not to lament her, that if she lives to reach the Mississippi she must be buried on land; if not the great deep must receive her poor body.

"This morning, Friday 28th of October, she fell asleep without a sigh, and in the performance of what she considered the commands of God, and was buried at five in the afternoon of the same day."

Lowering the mother into the cold dark water was shocking to all the children. But to four-year-old little David, her going was terrifying. He persisted in trying to go after his mother, and to prevent his doing so he had to be tied to the berth. Then scarlet fever caused the death of some children on board.

"I had my trials in the ship *Sidney*," recorded George, "but they were nothing to the cold and anxiety I experienced on board the river steamer *Alexander Scott*, where we had to sleep on the deck

between the machinery, with a wind going through the vessel and a keen frost. I have been six nights now without having my clothes off, watching my little ones, and keeping them covered. My poor Davy took ill of the scarlet fever. He and John Boyd's son are the only ones who have survived the complaint, of which fourteen died to my knowledge from the ship's company."

Because of low water and navigation difficulties up the Mississippi, the company did not reach Nauvoo until April 1843, seven months after leaving Liverpool. Dark and dreadful days came upon Nauvoo within the year. In June 1844, the Prophet and his brother were killed by a mob at Carthage Jail, and the Cannons' uncle, John Taylor, was wounded. George Cannon's deft fingers made the drag that carried the bodies home to Nauvoo. He built the coffins. He made death masks of the faces and heads of the dead leaders as they lay in state. When removing the cast from the Prophet's face, he found that a lock of hair had been caught in the plaster. He clipped the hair, handed it and the scissors to his six-year-old David who had accompanied him. Since David had sat many times on the Prophet's lap, the sight of the good man in this sad state remained forever in the boy's memory. The lock of hair was preserved as a keepsake in the family.

A sad loss to little David was the sudden death of his own father during the next year. His oldest sister, Mary Alice, though hardly sixteen, married Charles Lambert to provide a home for her young orphaned brothers and sisters. After the family had been driven from Nauvoo by the mobs, David returned to the city with his Uncle Charles to collect some debts. The child was numb with fear when the ruffians captured his uncle and doused him a dozen times in the river in a mock baptism. Though dripping wet, Uncle Charles ac-

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THE IMPROVEMENT ERA

FAITH and PRAYER

By Frankie Jane Taylor

FAITH and prayer are two great and important instruments in our Church. If you were in trouble or needed help in any way, you most likely would call upon God through prayer. To get an answer to this prayer, you must exercise faith.

I would like to tell you a story told by my grandfather in Church recently. A man was wandering in the forest one day and it began to rain. Looking around for shelter, he spied a hollow log and crawled in. As he crawled, he became stuck fast in the log. He felt he was doomed for sure so he decided to pray and thank God for all his blessings. In appreciation for all these things, he felt so small he crawled out of the log.

Through prayer, we can come very near to our Father in heaven. We need not worry about talking to the Lord no matter where we are about any of our trials, sorrows, or problems. The Lord has said that if we ask in faith he will bless us.

What is prayer? Someone has said, "Prayer is the most valuable habit a person can have. It is a safeguard in youth, a comfort, a pillar of strength in middle life, and in old age, a consolation that wipes away the sting of the grave and takes from death its victory." That is the way we can become close to God, yes, through the principle of prayer. I hope that we young people are not being robbed of the blessings of prayer and that we are not too busy in our daily life to meet with our families, or that we will not become too self-sufficient, or too modest, or too backward to call our family together. Even though only one or two are home, we should not deny our children the blessings that come through family prayer. Do

not let us feel sufficient without the Lord's help as it is impossible for us to succeed and reach eternal life and have joy and happiness here upon the earth without those blessings that come from our kind and loving Father in heaven.

I would like to tell you a story told by Elder Oscar A. Kirkham at a conference address April 5, 1948. The story is as follows:

"I shall not soon forget a young man at the hospital. He was entering the operating room. He was a very worthy man and very dear to me personally. As they were wheeling him to the operating room, the doctor noticed that the young man's eyes were closed. He said to the nurse, 'Take his pulse quickly—he may be gone.' Just at that moment the young man opened his eyes and said, 'No, I'm not gone, Doctor—I was just talking to the Lord. I told him to be sure and be with you when you perform this operation. You may go ahead now. I am ready.' This young man had a great deal of faith and he believed in exercising it."

It is written in the Doctrine and

Covenants that faith is the first principle of revealed religion, the foundation of all righteousness. This being true, all our righteousness is due to faith, and it follows that our unrighteousness is due to lack of faith. Elder Alma Sonne said, "As I think of these things I feel that the Latter-day Saints will never surrender their heritage of faith." That faith has given purpose and significance to their lives. It has offered them every inducement to right living. It has been their strength and their refuge in sorrows and disappointments, and it has established their belief in moral and spiritual values—a most important belief. Faith in God is always the pathway to power and achievement; it is the motive power of progress and advancement.

As Elder Clifford E. Young once stated, "We must walk by faith." Elder Young also states, "Certainly the Lord in his great wisdom has withheld from us some of the things we would all love to know and see. And yet, as we contemplate the marvelous experiences of life, we are conscious of the fact that in his great providence we will eventually be able to surmount all the physical things that beset us, that we will be ushered into the eternal things, and we will know as God knows. We will have power as he has power. Even so will his children be given these powers, but all of them predicated upon our subscribing to his divine laws and living in accordance with his holy will." As Elder Young said, we must walk and live by faith, so must we walk and live by prayer.

I pray that the Lord will bless every one of us so that we may use faith and prayer more often. I do this in the name of Jesus Christ. Amen.



... Through the Eyes of YOUTH ...



—Photograph by Jeano Orlando

THERE IS NO SUBSTITUTE FOR GOD

By Elayne J. Anderson

THE skylines of immense cities have transformed the world. The tranquility has been shattered by the hum of mighty motors overhead, the roar of subway and locomotive underground, the clang and screech of bus and streetcar, as the endless chain of traffic wends its way.

Man, living amid this chaos, goes along his own chosen path, considering himself at the controls, and having full faith that nothing vital will change—receiving so great a portion of this faith from the mere power of his own success.

He sees the mighty networks of steel which span great bodies of water; he views the monuments to architectural genius rising story on story into the spacious blue; he sees the dreams of the immortal men who pioneered in the fields of science come true in the burst of the atom bomb, the miracle of the modern drug—and, seemingly he gives full credit to the superiority of man.

Yet doesn't it seem strange that during the thousands of years of human advancement that have slipped into oblivion—that with the development of man's so-called "power to create," he has not affected the original pattern of crea-

tion by the slightest degree? There are still twenty-four hours to every day. The sun still rises every morning and sets every evening. There is still a summer for every spring, a winter for every fall.

Does it not seem strange that the unfailling order of birth, life, and death goes on unchanged in

spite of man's many advancements in every field of endeavor?

Does this not bear evidence of the necessity for a learned mind and a skilled hand superior to man's, which controls the master switch? Does this not bear evidence of the necessity of God?

Man may feel God's presence, see his influence, even come to know him, but in all the wondrous advancement of civilization, he has never found a substitute for him.

He may feel his presence as the low wind hums through the mighty monarchs of a forest; as the tender quivering strains of a violin penetrate his consciousness; as the soft voice of a tiny child whispers his evening prayer.

He may come to know him as he comes to know the never-failing order that season follows season—night follows day.

He may see him in the silent unfolding of a beautiful flower; in the glorious burst of an early sunrise; in the shadowy stillness of a haloed interior; in a mother's eyes as she clasps close a tiny new life.

On the horizon of today's world, silhouetted against the shifting mists of the fading years, emerges modern man—heir to the gifts of centuries. Before his eyes are the



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THE IMPROVEMENT ERA

INSIDE YOUR BOY'S POCKETS

I HEARD a mother scold her little son for constantly keeping his pockets worn out; patching, mending, sewing up holes kept her busy. She had just raided his pockets and found yards of string, rusty nails, copper wire, fishing worms, candy—in fact, almost everything but soap.

"Rubbish" was what she called it. But later on when her car lights went out one dark night on a lonely road, and this same small boy reached into his pockets and brought out a fuse and had bright lights again in no time, this mother changed her mind. I've never heard her complain any more about patching his pockets. Now she thinks of the mysterious contents in those pockets as "resources."

Boys and pockets are two mysteries which go hand in hand. You can hardly think of the one without thinking of the other, since a boy and his pockets are inseparable. I would say that his main reason for wearing trousers at all is to have pockets.

A boy's pockets become a depository for all sorts of objects too precious to be trusted elsewhere. They contain resources for almost every emergency.

To the unsophisticated onlooker or the man without imagination a boy's pockets might seem like sink-holes filled with rubbish, but to the possessor of such riches, each object is safely lodged there because of an expected future need.

The boy who carries a general line of merchandise in his pockets is handy to have around. He has helped many people out of trouble by supplying their needs in a pinch. And such a boy, when thrust out into the world alone will be able to care for most of his immediate needs when the emergency comes. An important fact about the assortment in a boy's pockets is that each article will usually represent some trait of character or personal interest in his life.

A person versed in the subtle science of "pocketology" can often read in those resources something of the future of a boy, and what he will probably amount to in the world. Surely no expert in voca-

By W. G. Montgomery

tional guidance would predict the possible things a boy could do until he had several times examined the contents of his pockets.

To be sure, no one would be so cruel as to make frequent raids upon a boy's pockets. But to make a study of the numerous objects inside his pockets, as opportunity affords, will yield a remarkable insight into his ambitions and dreams.

The relics found inside his pockets will constitute an index to his real life, just as the index in a book points to its contents. But in examining such contents as occasion permits, one should be careful not to jump at conclusions too quickly.

A boy's pockets may contain much that is dark and mysterious, sometimes suspicious and shocking. You may find articles in his pockets which you cannot understand the meaning of unless you give them deep study.

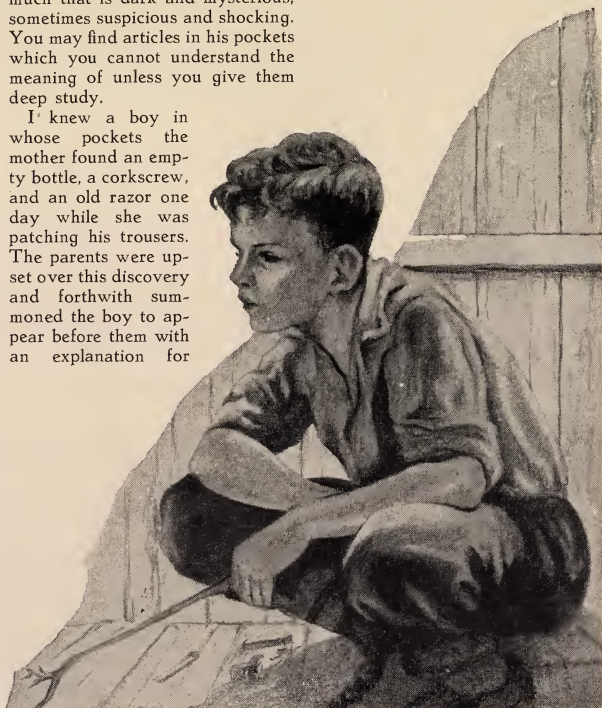
I knew a boy in whose pockets the mother found an empty bottle, a corkscrew, and an old razor one day while she was patching his trousers. The parents were upset over this discovery and forthwith summoned the boy to appear before them with an explanation for

such ominous objects. It was then they learned that their boy was a natural observer of insect life. The bottle was used to imprison bugs, worms, and flies for future study, and the razor for a dissecting instrument.

This boy is now a rising young naturalist. His parents are proud of him and have supplied him with better equipment to carry on his studies. But it was by this chance discovery that they learned of his real interest in life.

What conclusions do you reach when finding old coins, curious looking medals, or souvenirs in your boy's pockets? Such objects show that he's a collector, and may indicate something of his secret thinking. He probably venerates what's old and has reverence for the past. It indicates that he is artistic in mind as well as

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AS THE days sharpened, more and more men came to look at him and stand talking before his runway—gun-dog championship talk, while he looked away, pretending not to hear what they said. So many masters he had had to train since Cam Royster died. Four of them during those eight years and now this Bryanston, the fifth, the youngest of them all! He was too famous; there had been too much potential money in him, as Champion Maidstone Hi-pockets, winner of the Continental, for them to let him stay on with the mistress when Cam's small estate was broken up. So he had gone with the rest of the things, sold to the highest bidder; he whose code and life had been to serve one, to obey one, and to love one master only.

Four times passed from hand to hand. And each of the four owners had thought himself a hunter, and slowly Hi-pockets had had to undo their many faults and teach them the details of the hunt as well as discipline their young dogs.

At first he had thought that Bryanston might be the callowest of all his owners, but he began to have certain reservations on that even before the transaction was over. Bryanston stood talking with the kennelman in the runway, and the smell of him and the sound of his voice were good. That counted most. Something had made Hi rest his shoulder against Bryanston's strong leg and the man's hand had come down to his head. The feel of him was right, too.

"... but what a frightful price for a dog of his age."

"He's getting old; we're not hiding the fact," said the kennelman, "but he's a champion, man. As famous in the sporting world as Sarah Bernhardt was on the stage. It's worth the money just to associate with such a dog in the field."

"But he may not last more than a season—two at most."

"Perhaps not. His speed's gone, but he's got all the brains and all the nose in the world. And while he lasts you'll see and learn things you'll never forget. If he flushes a single bird on you, sir, we'll be ready to pay your money back. ... But, of course, if you'd rather try one of these young dogs—"

Bryanston had looked up and

down the line of runways, but his eye came back to Hi. He knelt for a minute, his fingers moving cunningly down Hi's neck and back. The old champion was a Llewellyn setter, with the vivid black-and-white coat that makes the ideal gun dog, black and white constituting the height of visibility in fog, rain, or dense cover. This had been a high point in his favor on that long-ago day of rain and blow when he had won the Continental. Two prominent body spots, like pockets, below each white shoulder, had given him his name. He was deep-chested and big-boned for endurance; his face, chest, and legs showed old briar scars. His worn and broken nails testified to the countless trails he had followed. There was a world of wisdom and dignity in the splendid dome of his head, craft to solve the riddles of the woods and fields, soul quality to prove to the core of a man's spirit.

"I'll take him," Bryanston said, rising; and Hi, who understood many words and could catch the very sense of a man's thought, knew the matter was settled.

"One thing, sir," said the kennelman, pulling something out through the kennel door. "This old hunting coat must go with him. It belonged to Cam Royster, his original trainer. He's slept on it



for years, and I fancy you'd have some trouble with him if you left it behind."

"I see," smiled Bryanston. "One-man fixation. A good dog always has it."

They drove a long way through



HUNTING

By

gorgeous country filled with streams and wonderful bird cover, but they did not pick up any more hunters. Hi had expected a kennel full of young dogs, but there were no other dogs at Bryanston's home. It was like those days of his young prime when Cam had brought him home, and they'd gone out to work—just the two of them—in the golden Virginia woods. He was taken at once into the house and led to the deep wide chair near the fireplace, and he guessed it was going to be his chair when he saw Bryanston spread Cam's leather coat in it. Years before, there had been a chair like that, an open fire, and the Coat. He put his forefoot into the chair seat and heaved himself up, his toes scratching and slipping on the leather.

"Heavens, what dignity—what integration," Maude Bryanston said. "He makes one utterly self-conscious."

"Everything's strange to him.

THE IMPROVEMENT ERA



COAT

Paul Annixter

THE hunting coat came with the dog, Hi-pockets. The champion was old and expensive, but it was worth the money just to associate with such a dog in the field.

while the master was gone. It was beyond any understanding of his where Cam had gone, but some day, somehow, he would find him again. All the generations of dog's confidence in man had kept that faith burning within him.

"You're a lucky beggar, Bryanston," one man was saying. "This is as close as I've ever been to a real champion—much less the Champion."

"Yes, this is really something," said the oldest man of the company. "You'd realize it better if you'd been in at the making of this fellow as I was. I can see that stormy, blowy day now as clearly as the details of this room—visibility cut off every now and then by gusts of rain and sleet—most of the dogs quit long since—but Hi-pockets running, running, a mere black-and-white speck sweeping the thickets, smashing into his bevy fnds, one after the other, and holding, holding his birds; then on again, while a hundred seasoned hunters shouted and swore at him lovingly and followed after. Never anything like it, I give you my word!"

"You're not going to hog him all to yourself, I hope," the first man said. "I'd practically barter my wife for a day behind this fellow."

"Hi and I have to get used to each other first," Bryanston said. "We're starting out tomorrow. There'll be some kinks to iron out. He can't forget his original master, they tell me—"

"Cam Royster. Greatest dog trainer the South ever had. Why, old Ira Eddy, the millionaire sportsman from Philadelphia, and another man in New York used to ship their young dogs across country for Cam to smooth out."

Next day he and Bryanston went forth together in the autumn woods. They started at midafternoon, but it was early enough for Hi. No more hunting for him from a pink dawn to a violet dusk. Those days were gone forever. He knew it and hoped it was his secret alone. Bryanston knew it and hid the fact from him.

He was glad there were no other dogs. He caught Bryanston's glance, put spring into his old legs, and ran to a thicket, finding it with care to show that he was ready. Bryanston didn't need to speak. Slowly they advanced, and almost immediately he was on a point with high proud head and level tail, moveless as a statue. Somewhere within one hundred feet ahead poised a breathless bevy of gold-brown birds with close-held wings. A sharp "quit, quit" and a roar of wings, and they were up, and Bryanston brought one neatly down.

Hi fetched it in without ruffling a feather. They went on, and in three minutes he did it again, but Bryanston made a rank miss. Hi-pockets turned a rolled-up eye on him and sneezed with disgust. There was a look on his face that Bryanston would never forget—the black lips twisted in a grinning sneer of pain. The grin was because he was a gentleman, the sneer was the acute torment of an impresario over ineptitude. Bryanston stood reprimanded, yet he could scarcely refrain from a shout of laughter.

Sheer self-consciousness had caused the thing. From the outset he had been working against odds. The dog had been touted to him from every quarter as faultless. In him was a youthful sense of diffidence at working with a champion; then there was the sense of Hi's drillmaster perfectionism, and something else—a shadow and a memory—the memory of Cam Royster, who had been as faultless as Hi himself.

They went on, and Bryanston took hold of himself, determined to rub out his error. It was a memorable day. For the first time in his life he was shooting over a dog who looked upon his calling as a consecration. It kept the man on his toes. Only Hi-pockets' physical powers had flagged, he saw. His form was faultless; his nose, which was his soul, was still the nose of a champion. And bird sense—

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He'll adjust his life to ours in a few days."

"You mean we'll adjust ours to his," said Maude Bryanston.

He had his dinner in the kitchen, much more than he wanted. Nowadays he was never very hungry. He had to leave two pieces of meat in the dish, and it mortified him.

In the evening some of Bryanston's friends came in. Hi-pockets thumped the chair with his tail two or three times in the hospitable courtesy demanded of such occasions. Everyone gathered around him, and a real dog man scratched him expertly back of the ears. Their adulation was all utterly familiar. His soft setter eyes went from face to face and presently he closed his eyes with a long sigh, thrusting his nose into a fold of the hunting coat. Long ago the scent of Cam Royster had gone from it; it was thin and worn from many cleanings, but it was a link to hold to—like holding one's bird



ON the north fork of the Feather River in California, Pacific Gas and Electric Company has placed two new dams . . . Cresta Dam and Rock Creek Dam. The huge drum gates for these dams, and the bridges directly above them, required 4,380,000 pounds of steel. They were fabricated and erected by United States Steel—further proof that only steel can do so many jobs so well.



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The Los Angeles Temple

(Concluded from page 785)

stances, but it was finished, and ordinance work for the living and baptism for the dead were performed in it until the Latter-day Saints were driven to the Rocky Mountains.

As early as possible, ground was broken for the Salt Lake Temple, and in the course of time other temples were erected at St. George, Logan, and Manti, in Utah; Laie, Hawaii; Cardston, Alberta, Canada; Mesa, Arizona, and Idaho Falls, Idaho. This work will increase according to the predictions of President Brigham Young and other Presidents of the Church until the whole face of the land will be covered with them, as the work and necessity for them increase.

Temple work will be the great work of the millennium, for in that day, after we have exhausted all our sources of information in behalf of the dead, we are taught that those who have passed through the resurrection will come to those who are still in mortality on the earth and furnish the necessary information by which every soul that is worthy of exaltation shall be ferreted out and the ordinances in his behalf accomplished.

The temple in Los Angeles, California, is a great blessing to the members of the Church dwelling in those parts; but let them not forget their great responsibilities. Temples are the most sacred places on the face of the earth. No unclean thing should be permitted to enter them. No member of the Church who is not living in accordance with the requirements as outlined in the revelations in the Doctrine and Covenants should presume to enter. Temples are places for sanctification, and when anyone who is unworthy, unrepentant, or not contrite in spirit enters such a sacred place, he only adds more condemnation to his soul.

In these holy, sanctified buildings, ordinances revealing the most sacred covenants are received. If we keep our covenants and walk humbly, the glory of the Lord shall be there, but as the Lord said of the Kirtland Temple, "But if there shall come into it any unclean thing, my glory shall not be there; and my presence shall not come into it." (D. & C. 94:9.)

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"I think," Fred Carlson said slowly, "that your mother has entered another contest."



The Winner

By Shirley Sargent

THIRTEEN-YEAR-OLD Anna took one spoonful of hot cereal, then stared suspiciously at her mother. Matilda ignored her gaze, watching her sixteen-year-old son.

Martin, who ate very fast, swallowed three spoonfuls before he stopped. "What is this stuff?" he demanded hoarsely. "Dried paste?"

"I think," Fred Carlson said slowly, "that your mother has entered another contest."

"Oh, no!" they groaned, turning to stare at Matilda.

"Twenty-five thousand dollars first prize," she explained quickly, "for twenty-five words or less. Think of it, one thousand dollars a word!"

"How much of this asphalt do we have to eat?" Martin asked, stirring his spoon through the sluggish, mash-colored mixture.

"Only one box," Matilda assured him. And she smiled brilliantly.

She was relieved when Martin smiled reluctantly back. "How about, 'I like Asphalt Mush because it coats my stomach so thoroughly that I no longer have to worry about bacteria?'"

While Matilda folded socks, later that morning, she thought of Martin's face as he valiantly struggled through the bowlful of cereal. For twenty-seven years Matilda had been living for the day that she would win a contest. In between writing entries, devouring various products, using new soaps, dyes, waxes, and cleansers, she had been a good wife to Fred, helped rear five children (three of whom had homes of their own now), and was known as one of the best cooks in Auburn County. Still, she wasn't satisfied. The thought of the seven honorable mentions that she had won over the years nagged her.

Matilda lived for the day when—

check in hand—she could run out to the dinner bell, give it a hearty whack, and wait for Fred's sputtery tractor to come lumbering into the barnyard. She waited for the moment when she could say, "Start packing, Fred Carlson, we're going to California." Just thinking of how Fred's eyes would light up made her sigh with satisfaction. California was only part of her plan. After that they would travel in the trailer her prize money would buy—west, east, north, and south until the money ran out.

Until that day came, Matilda felt that she had failed her family. This worried her into frantic activity. She entered every contest she read about, and the family, grumbling good-naturedly, helped her consume the products from which she needed box tops and labels.

She heard the R.F.D. box clang

(Continued on page 814)
THE IMPROVEMENT ERA



Instead of forgetting Jane, Pete had dated her steady, edging out all other competition.

THE CHANCE

By Elizabeth Pew

Mrs. Howard was frowning. In fact, she had been frowning for the past three months. Ever since her daughter Jane had met Pete. Not that she didn't like Pete. It was only that he didn't belong to the Church. She wondered now as she had before why she'd ever let Jane go out with him. She should have known better. But she had so wanted to be an understanding mother.

Pete had been the new salesman at Allen's Realty where Jane worked after school. When he'd asked her for a date, Mr. and Mrs. Howard had gone into a huddle. Should they let her go or not? They and the Allens were good friends. The Allens said Pete was O.K. But still, he wasn't a member of the Church. They had finally decided to let her go. As Jim said, "We're not going to run Jane's life. She has to learn to choose for herself." Jane had taken the situation lightly. "Gosh, Mom, he only asked me because I'm the only girl he knows. After he's met some of the other girls he'll forget all about me."

But that had been three months ago. Instead of forgetting Jane, Pete had dated her steady, edging out all other competition. Now Mrs. Howard was sure he was serious. He had a good job and was old enough to be getting married. Jane was not quite eighteen but Mrs. Howard knew that girls were getting married that young every day. In fact, she'd done it herself. She felt like crying. She had always planned, hoped, and dreamed of the day her daughter would marry. But her dreams had

centered around a temple wedding. The only right way for a Latter-day Saint to marry. She and Jim had tried hard to instill this desire into their children. Now it looked as if they'd failed.

Jane, too, was wearing a frown this morning. She should have been very happy. She was in love, and what was more important she knew Pete loved her. Last night he had asked her to marry him as soon as she was graduated. But as she listened to Pete talk about the wedding—their wedding—she had been stunned. He spoke of a church wedding; she had always dreamed of a temple marriage. Then another thought hit her even harder. Pete couldn't take her to the temple—why, he wasn't even a member of the Church! When she had told this to Pete, he had held her tight. "I'm sorry we can't do it the way you'd like, darling. But after all, it doesn't make any difference where you marry. It's whom you marry that counts, isn't it?"

Deep down Jane knew he was wrong. It did make a difference, a big difference. He had said good night with his question still unanswered.

Jane wanted desperately to take her problem to her parents. But she sensed that this was something she had to decide for herself. No one could help her . . . no one, that was, but God. She had always

said her prayers, but lately they had become automatic, a sort of routine that must be followed. That night, however, she prayed humbly for help and guidance. She thought of Pete's good points. His warm, kind personality. He didn't smoke or drink. She was sure he was much better than any boy she had ever known. Only one thing stood against him. He didn't belong to the Church. But if they married, she was sure she could convert him. Lots of girls had done it. Why couldn't she . . . why couldn't she? The question pounded through her brain, but no answer came.

As she got up from her knees, her eyes rested on a copy of *THE IMPROVEMENT ERA*. It was open to an article called "What a Chance You Take." She sat on the edge of the bed and began to read. It was all about temple marriage. Here in black and white were the things she had tried to tell Pete—the things she had been taught since childhood. She knew then there could be but one answer to her problem.

Pete left town the next day. Jane was graduated a month later, and things settled down to normal. But there was a difference in Jane. She had always been happy, full of life. Now she was quiet and withdrawn. It worried her parents but, knowing that she had made the right choice,

(Continued on page 822)



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Adventure Into Genealogy

(Concluded from page 791)

tions of St. Peter's and St. Andrew's churchyards in six days, and on the seventh day following this I excavated also in Dargie Cemetery, completing this on the same day, as it was a holiday. Each night as I finished work, I made my way to the two former, completing the last on Sunday morning before the ten o'clock priesthood meeting. On Monday I caught the 6:45 morning bus and spent the whole day in mist and slight rain working on the seventh century ruins of Dargie Church and yard, completing this cemetery at about six in the evening of the same day. It gave me a great deal of joy and satisfaction to accomplish three churchyards unaided in a week when the target set by the British Mission genealogical department is three small churchyards for a year by a branch.

Dargie Church was founded by a Roman Catholic missionary who came to the parish of Liff and Bervie at the invitation of the Pictish king. I met with a retired medical practitioner, Dr. Dalgetty, who wrote a book on the parish of Liff and Bervie history. He told me that one of the stones was removed by relations of the family buried in Dargie and is kept for preservation inside Liff Parish Church.

I have obtained permission to copy inscriptions inside the ruined Arbroath Abbey churchyard, and I am going to try and obtain permission also to copy the remains of the ancient parish records locked inside the chest.

At the beginning of the Book of Mormon, the Prophet Lehi, after leaving Jerusalem, sent his sons to the house of Laban at the risk of their lives to procure the brass plates which proved their descent from Joseph, in order that he could obey the Lord. How many of us in this age are prepared to risk a little time and money occasionally to trace our ancestors, in order that we, like Father Lehi and his sons, may do our duty to our departed ancestors? The value of one living soul's progress in eternity is of more worth than all the money in the world.

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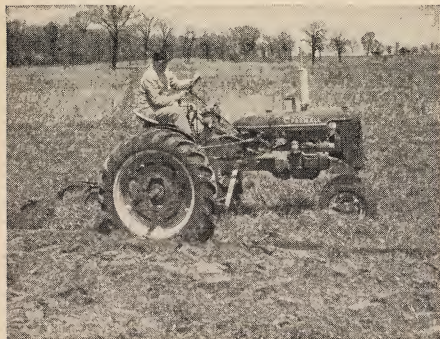
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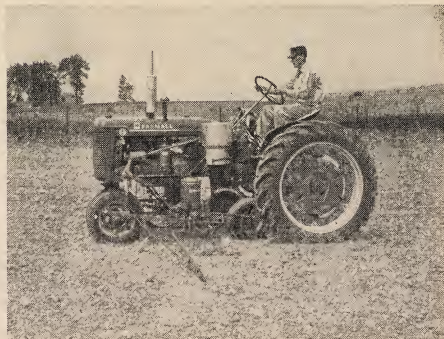
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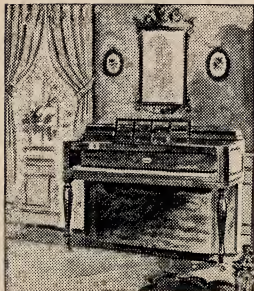
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... and the Scales Will Be Balanced

RICHARD L. EVANS

ON this question again of people who seem to receive more or less from life than they deserve: We sometimes see honest and able men who seem unsuccessful, and we see unscrupulous and unethical men who are seemingly successful. We sometimes see undeserving people prosper and deserving people as frustrated failures—or so to us it seems. And again we ask ourselves: "Why are such things permitted to be so?" Perhaps part of the answer is found in an unending faith in the law of compensation. For example: The man who appears to prosper by dishonest practices has something happen to him inside. What happens to him, we don't always see, but it is there just the same. A dishonest or dishonorable person misses many of the elements of happiness. He loses the quiet comfort of being at ease in the presence of honorable people. And with an accusing conscience he also loses the power to live at ease within himself. But suppose he has silenced his conscience; suppose he has lost the power to feel real remorse. If he has, he has lost the power to feel other things also. He has lost sensitivity to some of the finer things of life, for he who persists in running against the grain of virtue and of conscience has his nature and character coarsened, and he cannot help missing some of the refinements of sincere happiness and enjoyment. Because these things are not always readily seen on the surface, we may sometimes assume that they are not so. But the surface isn't all there is to be seen. And a person always surely pays a price for everything he does contrary to conscience or contrary to correct principles. If we had to give all the answers here and now, we should surely fall short of satisfying ourselves. But however inconsistent and irreconcilable some situations may here and now seem, we may well rest and rely on the judgment and justice of God and again be assured that we shall sometime, somewhere along the immortal journey find the answers that we now fail to find. And we may rest with a sure and certain assurance that the eternal scales are balanced under all circumstances.

"The Spoken Word" FROM TEMPLE SQUARE
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RENEWAL IN AUTUMN

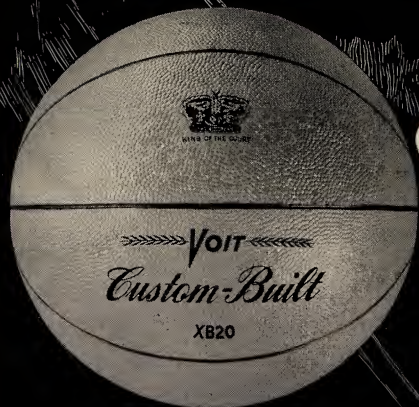
By Louise Darcy

THERE is deep solace for the heart and mind
To be discovered in some quiet way
Where gaily now Fall makes a covenant,
Bright promise kept as in an earlier day.
Stop for awhile along a country lane

Where brilliant coloring transforms each
bough,
Laying aside the weight of worldly cares
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(John A. Widtsoe. Deseret News Press, Salt Lake City, 1951. 385 pages. \$3.50.)

WITH all that has been written concerning Joseph Smith, the surface of the subject has scarcely been dusted. His life, his character, his calling, and his contributions to the religious and social and scientific thought of his and of succeeding generations have been the subject of innumerable pages in print and of endless interest and inquiry for well over a century.

This book—which is neither biography nor history, but is something of both—and much more—incisively cuts to the core of many controversial questions and sheds light in many shaded areas. A quick glance at the titles of the terse chapters listed on the table of contents will add to the reader's interest.

The book came from a long lifetime of study on the subject and incorporates part of a series of radio addresses, with much added. It is readably printed, beautifully bound, and amply illustrated.

The section called "A Philosophy of Existence" presents a revealing picture of man's immortal march and of the timelessness of truth and of the eternal plan and purpose. And as to the personal and public and prophetic life of Joseph Smith, facts are separated from prejudiced confusion.

The author, Dr. John A. Widtsoe, whose pen has produced more than a score of books and unnumbered articles and pamphlets and papers on scientific and religious subjects, was trained as a scientist, and shows his exacting training in all the problems he approaches. With an insatiably inquiring mind which takes nothing for granted, he found his way as a convert into the faith and Church which he now serves as a member of the Council of the Twelve Apostles. And in his approach to Joseph Smith, he marshals evidence with the discriminating clarity of the careful scholar.

Joseph Smith will be written about more—much more—but among the major writings, past and yet to come, on the nineteenth century American prophet, this one will long be read and referred to.—R. L. E.

EVIDENCES AND
RECONCILIATIONS VOL. 3

(John A. Widtsoe. Bookcraft, Salt Lake City, 1951. 212 pages. \$2.25.)

DR. WIDTSEO of the Council of the Twelve and formerly president of

two universities has had many opportunities to learn of the problems that confront young and older people in this world where scientific learning seems to test men's faith. The subtitle of the book indicates the purpose behind the volume: *Aids to Faith in a Modern Day*. By letter, by telephone, by personal interview, these vital questions have been asked the author in order to receive authoritative answers.

One of the most important problems has many facets: the nature of the Godhead. One of the questions is treated under the heading: Are There Many Gods? Another section deals with Church ordinances, answering first of all the question: What Is the Need of Ordinances? Still another division deals with the priesthood—and its importance to the Church—and here comes an important question: Which Is Greater—the Priesthood or the Church? To many Latter-day Saints the dual meaning of *intelligence* is not clear. Dr. Widtsoe answers the question: What Is an Intelligence?

But these are only a few of the questions—with authoritative answers—that are to be found in the ten subdivisions of this book, *Evidences and Reconciliations, Volume 3*, which takes its place with its companion books, *Evidences and Reconciliations and Gospel Interpretations*. The three volumes provide final answers to puzzling and ticklish questions and do provide the necessary "aids to faith in a modern day."—M. C. J.

GOSPEL MESSAGES

(Florence Pierce. Published by the author. 454 pages. \$3.00.)

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This volume will be read with interest and profit. It will also serve as a reference compendium for gospel students. The large and carefully made index is so arranged that students may find extensive references to any subject discussed in the book. The authoress, expert in Book of Mormon

(Concluded on page 827)

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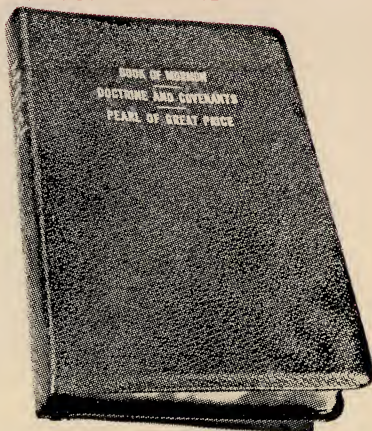
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Ward Stake

HUNTING COAT

(Continued from page 797)

Bryanston had never seen anything like it! Hi could tell for hundreds of yards around whether a stretch of wood would be empty or not, answering an instinct that was nature's very whisper.

They had two more hours of sweet hunting. And then Bryanston partially rubbed out his blunder by making a brilliant double, one of them a cross shot. Not long after that Hi, as if in competition, pointed some more birds one hundred yards away with a dead bird still in his mouth, a feat which only the coldest-nosed dog might ever achieve. He brought it in, so proud, earnest, and intent that it wrung the heart. Bryanston pummeled him on the back quite as he might another hunter. Then they shared a lunch together and sat resting while a new rapport grew between them. No nuzzling or lying with his muzzle in Bryanston's lap; none of that stuff. Hi simply lay looking up into the strength and shelter of the man's face, while wonderful memories, which he wouldn't quite admit as yet, stirred within him.

They went home in late afternoon, and Hi sought the coat and chair, leaving it only long enough to eat. Next day they tried it again, but Hi's legs were stiff and tired; he moved with heavy feet. He'd have gone on till he fell, but Bryanston took him home early. After that it became plain how age was taking its toll of him, and Bryanston took him out only on alternate days, with a day of rest between.

They came to dovetail perfectly in the mechanics of the hunt. All the small niceties of the game that Bryanston usually disregarded were carried out to their uttermost convention, and the man began to see the deeper reason for them all. It stayed warm, and they had a long run of good days. Sometimes Maude Bryanston accompanied them and sometimes a friend of Bryanston, but it never made any difference to Hi's form or attitude.

Through it all Bryanston never had the usual sense of owning the dog. Between them was a man's understanding of mutual restraint and respect, something to be felt,

not seen. A single word of commendation, a touch on the head, was all that passed between them, but it sufficed. To Hi it was all so like those old days with Cam Royster that memory often wavered, scenes overlapped; an old world was being slowly forgotten; another world remembered, come true.

Bryanston sensed the gradual transformation, the slowly strengthening bond of the spirit, and pride filled him. He was fulfilling a great picture of a great hunter and dogman, or Hi would not have accepted him. It was like an accolade, but it was not an ordinary transference. Hi was being faithful not only to Cam Royster but to a nobler thing, the faithfulness which was in himself.

All too soon the season was over. In December winter set in, the brisk open winter of the south, with bright frosty days and nights. For Hi-pockets hunting was over, but he and Bryanston often took long tramps together through the leafless woods. Sometimes Bryanston shot squirrels, rabbits, or possum. Hi gravely approved this but did not cooperate. Birds were his sole province.

When summer came, he was removed to the kennels for coolness. He lapsed into the apathy of all gun dogs between seasons, lazying the hot weather away until the time came round again to follow gun and trail, the prime reason for a setter's existence. And then another October, another opening day, and once more he and Bryanston roamed the fall woods together. For a month they had halcyon weather and hunting such as Bryanston had never known before. Then in mid-November the years seemed suddenly to overwhelm the old dog. His eyes had been going bad, and it had got so he couldn't hold still on a point. He'd tremble with slow vibrations as of palsy, and sometimes his hind legs would give out, and he'd go down on one hip, his head and tail still holding, holding the point. Long ago, as a tiny pup, before he had been taught anything, it had been like that. He had stood point on the blackbirds and linnets that alighted in his kennel runway.

(Continued on following page)



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HUNTING COAT

(Continued from preceding page)

He would hold them, hold them, until his puppy legs trembled and gave under him, though no one ever came to flush the birds for him.

Hunting still meant the breath of life to him. And he wasn't able to forget it, for quail nested just over the ridge back of Bryanston's house. So each day Bryanston

tried to take him out—sometimes in the car—for a short swing of twenty minutes or half an hour. On the days when he went forth alone, Hi would watch from the living room window, mumbling and rumbling in a humility of shame and misery. And he'd wait as if on point for the moment of Bryanston's return. When he saw his

(Concluded on page 814)

... Off to School

RICHARD L. EVANS

AS we send our children off to school once more, to spend a large and important part of their time there, perhaps many if not most parents are sighing something of a sigh of relief. Summer is short in some ways, but days with children when they have no regular routine or responsibility don't always seem short. We are busy people, we parents, and with the persistent pressure of life upon us some of us may hopefully suppose that when we send the children to school our responsibility for their character and conduct and activities and attitudes somewhat ceases. Another thing that parents may sometimes hopefully suppose is that teaching children some of the vital and essential things can safely be postponed until they are more mature—or until it is more convenient: that it is quite all right to let them grow up in their own way—that wrong tendencies may more easily be corrected when they are older—that, after all, they are only children, and there is no use worrying about important principles too early in life. This is dangerously far from the fact. This business of being a parent cannot well or safely be shunted or shifted to other shoulders. Parenthood is a long-continuing career of sacrifice and service, of patience, and of painstaking love, and of sound teaching both by our words and our ways. Habits and attitudes and qualities of character show up frighteningly soon and are not readily eradicated. And the man we want must be made in the boy, and the woman we want must begin in the girl—and it requires more than food and clothing and shelter and scholastic instruction to instill in them the essential qualities of character. Helpful and indispensable as they are, and grateful as we are for them, schools were not intended to take the place of parents, and teachers cannot reasonably be expected to do what parents have failed to do. There are many essential things that must come from sound, sincere homes. And there is no real way through any impersonal agency or institution that we as parents can impersonalize the personal responsibility which the Lord God has given us.

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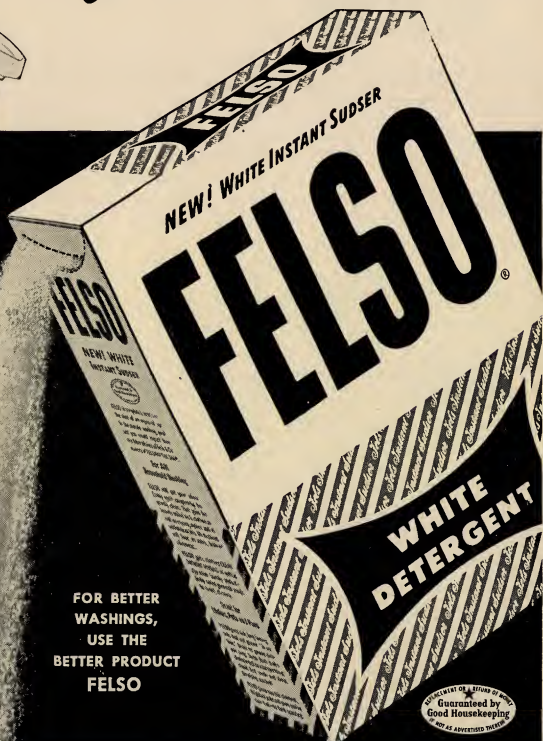


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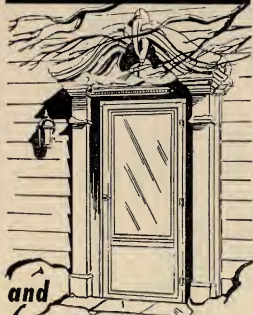
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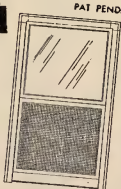
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HUNTING COAT

(Concluded from page 812)

figure, when he caught his voice or whistle approaching, he would lie for another few minutes, head raised, eyes glowing, little whines escaping him as though the intensity of the moment was too much for him. But before Bryanston arrived, he would go to the Coat and the chair to preserve what little dignity remained to him.

The final day was altogether strange. Even the movements of the wild things weren't altogether right that day, though Bryanston was never sure just how much of it was true and how much due to the nervous state he had been in. It was plain the end was near.

It was a golden day toward the end of the month, a hunter's day, bright and warm and still, the woods aflame with the first frost fires. Nature seemed to be putting on a show. The faint smell of wood smoke was in the air, and one could catch the pungent breath of gunpowder too; for some hunters had passed by at midday. Cock quail called on the ridge; wedges of waterfowl were winging southward; squirrels grunted from their knothole doorways.

All afternoon Hi had watched from the open window, taking it all in as if he could never get

enough, at times panting and gasping for air, the thudding of his heart quite audible in the room. Toward sunset he lapsed into a doze. Bryanston was sitting by the window, when abruptly Hi's old tail went thump, thump, thump on the floor. Bryanston listened, but no one was coming, the house and grounds were utterly quiet.

Hi got stiffly to his feet and came toward him. His tail whirled blissfully; his gaze was fixed on Bryanston, yet beyond, in a way that made the hair stir across the man's scalp. An adoring love and devotion filled the steady brown eyes.

He moved over to the chair and the Coat, but his eyes were fixed above, as if awaiting orders, and to Bryanston the whole room was warmed with a glow of kindness and love. He himself had known enough of death to have had a glimpse through certain veils between the worlds. He always maintained that Cam Royster had come to get his dog that night. Later it was there to be seen in Hi's still open eyes. Glorious in reunion, his spirit was sweeping the celestial hunting grounds, flashing into point after brilliant point, and holding, holding his birds.

THE WINNER

(Continued from page 800)

shut and went out for the mail. Two magazines, four advertisements, and three letters—one from the Shinebright Toothpaste Company. Remembering how Anna had frothed at the mouth using it up, Matilda laughed, then hurried to the house. When she held the letter to the light, she could see a green paper the size of a check in it. Carefully she slit the envelope open and held the green piece of paper. When she realized that it really, actually was a check, she ran for her glasses, heart pounding. After all these years, she thought, I've finally won!

"Pay to the order of . . ." she read, "ten dollars and no cents." Ten! She must have read it wrong. With all the excitement her glasses were foggy. It must be a thousand—but it wasn't; it wasn't

even a hundred. Just plain old ten. Ten dollars, she thought consolately—one thousand pennies. Suddenly the check seemed ridiculous, insignificant, and her glasses were foggy from more than excitement. When Matilda finished crying, she took the new box of cereal out to the barn. Maybe the cows would like it.

At dinner, she told them, a little too brightly, that she had won ten dollars, that they would go to town Saturday and spend it anyway they pleased. Nobody laughed, because the tears were bright on Matilda's cheeks.

Finally, loudly, Martin announced, "The winner of my contest earns one of Mother's cherry pies. Just tell in twenty-five words or less why you like Mom. I'll start: I like Mom because she makes

(Concluded on page 816)

THE IMPROVEMENT ERA

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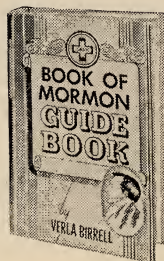
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The Winner

(Concluded from page 814)

the best darned stew in Auburn County and mends a guy's socks before he asks her."

"And I like Mom because she made me learn how to cook, and now the boys share my lunch," Anna confessed.

Fred put his arm around Matilda, saying, very quietly, "I love her because she's a fine wife and mother, never complains, and shares everything with us. Say, I wonder how that cereal would taste fried?"

"Like rubber," Matilda laughed, knowing from her family's faces that she had won the biggest contest of all. Grand prize—a happy, loving family!

Inside Your Boy's Pockets

(Continued from page 795)

thankful for his heritage. He honors those who have lived before him and understands something of the cost of things he now enjoys.

Did you find a key in his pocket? It will unlock a drawer where other valuables are kept, such as medals he has won, a letter from someone, his grade cards, if they are good, and maybe a little money or his bank account, all of which will indicate that he is methodical and careful of important matters. The key indicates that he already possesses a sense of the value of things, which, if encouraged, will cause him later on to seek the worthwhile things in life. That little key found in a boy's pockets will do more than unlock a drawer. It unlocks and reveals a number of aims and sentiments stored away in his life which are valuable to him.

Did you examine your boy's pocketknife? It will tell you a good deal about his future prospects. Was it clean, shiny, sharp? If so, the chance is he has a mind like that. A boy's mind is sure to react upon his possessions, and the condition of his possessions reflects his mind.

A boy who uses his pocketknife for a screwdriver, or to cut open tin

(Continued on page 818)

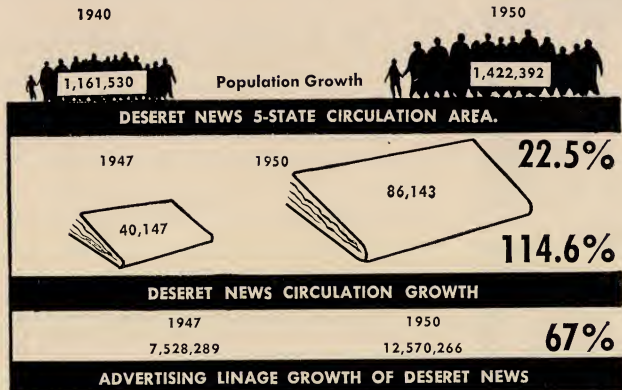
THE IMPROVEMENT ERA

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for December will bring to the Church the full report of the speeches given by the General Authorities at the October General Conference.

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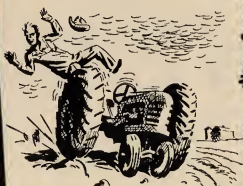
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INSIDE YOUR BOY'S POCKETS

(Continued from page 816)

cans or scrape rusty plows, shows carelessness, wastefulness, and indifference. This wasteful process will probably follow him into his habits of thinking and living, causing his conduct to be destructive in higher values instead of constructive. The boy who lets his pocket-knife become rusty and dull will

need special attention to save him from a life like that.

Did you find a notebook, pen, or pencil in his pockets? Was the pencil sharpened, the pen in working condition, the notebook clean? If so, he will probably succeed in business or professional life.

(Concluded on page 820)

The Question of Quitting

RICHARD L. EVANS

BESIDES the more or less "normal" reasons for restlessness, we are all well aware of the added causes of uncertainty and indecision that now confront our young people and of the reasons they have to wonder what they should do as they are faced with the future. In an unsettled situation it is sometimes difficult to decide whether or not to return to school and settle down to serious studies. Often the very air and atmosphere seems to suggest giving up prolonged preparation and satisfying immediate demands. But one of the great lessons of life is to learn to appreciate the privileges of the present and to have faith in the future. And one of the great characteristics of youth is to have the courage and the faith to face the future. Of course, every generation sees the difficulties of its own day—yet every generation somehow serves and survives. But sometimes young people quit without real cause to quit. Sometimes they quit from sheer restlessness. Sometimes they feel that they must have more money—and they quit to "work awhile." Sometimes they think they will stay out only this one year. And sometimes they sacrifice permanent possibilities for immediate demands. Time goes so quickly, and a year in which we simply succumb to restlessness is a lost year. Every unessential interruption breaks the pattern and habit of study and adds a penalty to preparation. Of course the calls of country will come and must be met, but beyond essential calls may we suggest to you who are young: that you settle down and make the most of your period of preparation despite difficulty and discouragement, and prepare as far as you can for the long pull of life, and let no superficial or unessential interruption dissuade you from your serious pursuits—for no matter what the future may hold, the best prepared people will be the best prepared to meet it. And beyond the necessary calls of country and other sincerely essential interruptions, the best thing you can do for yourself, your country, your family, and your future is to settle down and pursue permanent and worth-while purposes and make yourself as capable and competent as you can.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, SEPTEMBER 9, 1951

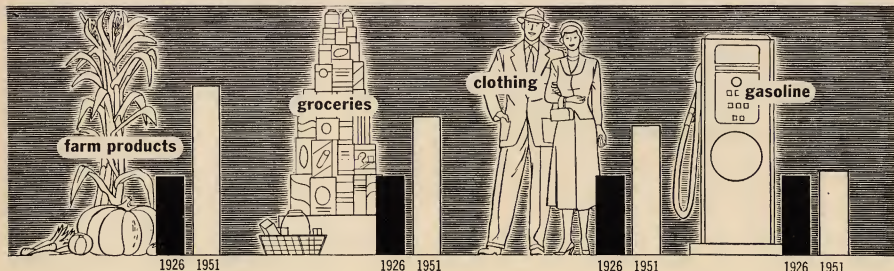
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"Honestly, now—aren't gasoline prices too high?"

Everyone who can remember what things used to cost only ten or twenty years ago may well think of those times as "the good old days." Recalling them, and the extreme bargains offered during the depression, people have asked Standard such questions as "Honestly, now—aren't gasoline prices too high?"

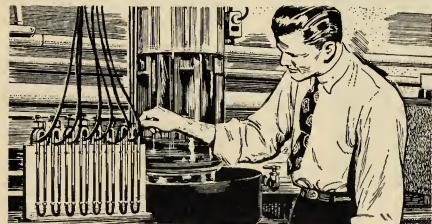
In answer to a question like that, Standard asks you to consider the broad situation. We agree that all prices should be kept as low as possible. But in judging what's "too high," let's see what's happened:



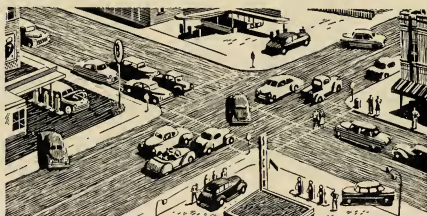
Price comparisons—1926 and 1951

Let's look back to 1926, a fairly normal year in those "good old days." Over the years, most prices have varied greatly. By April of 1951, farm products cost more than twice as much as in 1926, groceries and clothing about two-thirds more. But in 1951, gasoline costs almost as little as it did in 1926—

actually up less than 4%, except for taxes. (In the West, Federal and State taxes now total 6c to 8c a gallon.) Most people's income has gone up enough in those years so that gasoline takes a far smaller share of their budget. So gasoline today—far from being "too high"—is an exceptionally good buy. See how and why this has come about—



HOW have gas prices been kept from getting "too high"? Partly through improvement in refining methods, made possible by big companies' research. We learned to get more gas out of every barrel of crude. (And it's better gas; 2 gallons today do work that took 3 only 25 years ago.)



WHY have gas prices been kept from getting "too high"? Because there's intense competition at every level. To stay in business, all oil companies are always looking for ways to cut costs of producing, transporting, refining, and marketing. We keep finding them, passing the benefits on to you.

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Inside Your Boy's Pockets

(Concluded from page 818)

Such pocket equipment shows that he is eager to learn, that he wants to profit from the knowledge and experience of others. He is preparing for the future by jotting down useful information and preserving his own thoughts in written form. He will be systematic in what he does, will have a plan and a purpose in living.

Did you find some money in his pockets? The fact that he has money when he is free to spend it indicates a great deal. It shows that he is learning to deny himself. He will not have to depend upon charity or friends when old. Nor will he throw his health away recklessly. Strange as it may sound, it is psychologically true that wasting money and wasting manhood nearly always go together.

If a boy cannot save some of his money, his trouble is deep-seated and needs attention. He has a disease which, if not checked, will eventually eat up his manhood as well as his money.

The prodigal "spent all." Terrible words, these! He never denied himself anything. He first emptied his pockets for self-satisfactions, and in doing so, emptied his body of its vitality; in the process, he emptied his life of its spiritual resources.

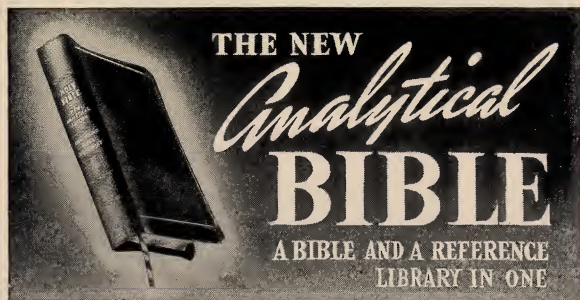
It is nearly always true that the body and soul will climb the heights together, or both go down in ruin.

It is difficult, and probably impossible, to separate the soul and body in this present world. It may be done in theory, but in practice the two rise or fall together.

As long as a boy practises self-denial, he is pretty safe. And the amount of money he can keep in his pockets when he is free to spend all will indicate whether the great urges within him are up or down.

A boy, just any boy, is one of the most difficult creations on earth to understand. And in making a study of him, of his primitive urges, aims, and ambitions, of his likes and dislikes, of his talents and possibilities, and of the profession or work dearest to him, it is doubtful if anything else will reveal as much about the direction he is secretly going, as will the contents of his pockets.

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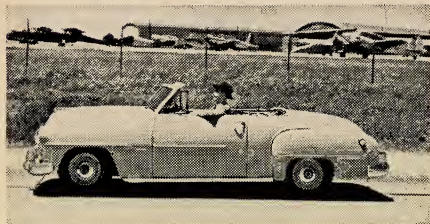


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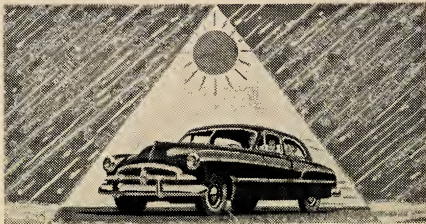
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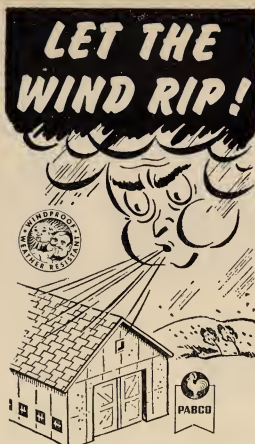


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THE CHANCE

(Continued from page 801)

they waited for time to heal the hurt.

Almost a year passed. Then, on the way home from work one evening, Jane was startled by a familiar voice. "Hi, Beautiful, changed your mind yet?" It was Pete! Big, handsome, lovable Pete, asking her again to marry him. Could she refuse him now, after a year of loving him and missing him?

Why, then, shouldn't she marry him and try converting him later? The same words came to her rescue. "What a chance you take!"

A few nights later they were walking through the park and had stopped at their favorite spot. "I'm sorry Pete, sorrier than you'll ever know. I love you, but I can't marry you."

Instead of the hurt, angry look Jane expected, there was a look of pride and approval on Pete's face. "I'm glad you said that, Jane. Now I know you're even more wonderful than I thought you were. When I left a year ago, I was hurt and angry. To think you valued your religion more than me hurt my pride. Then I began to realize that you were hurt, too. I knew you

Setting Aside the Seed

RICHARD L. EVANS

THE question of saving and conserving is always a matter for serious consideration. The basic virtue of thrift for the future has been taught from time immemorial, and the wisdom of it has been providently and repeatedly proved. Saving is one of the essentials of soundness and solvency and security. It is also one of the essentials of self-respect—for a person who persistently and perennially spends more than he makes, finds himself in the position of explaining and apologizing to himself and to others also. But solvency needs no explaining. Solvency explains itself. There are many immediate wants and there are emergencies that must be met, but in meeting immediate wants we should not forget future needs, and we should not forget that there may be future emergencies for which we must also be prepared, as well as being presently prepared. We should always seek to consume less than we have. We should always seek to save something for the foreseeable and for the unforeseeable future. We should seek to conserve our resources, and always set aside part of every harvest, and always set aside the seed—the seed that we shall need for another planting, if we would have another harvest. Both in times of plenty and in times of pressure it is flagrantly shortsighted to consume the seed. We shall have much less reason to fear the future if we work willingly, and wisely use the resources of the present—and always save and conserve for meeting the demands that lie beyond the immediate moment—remembering always to save a part of every harvest and always to set aside sufficient seed for the planting of another spring and for the harvest of another autumn. It is well to use with prudence what the providence of God has given.

"The Spoken Word" FROM TEMPLE SQUARE
 PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, SEPTEMBER 16, 1951

loved me. I wouldn't, couldn't believe anything else. I knew then there must be something to a church that would make you act like that. I started investigating and with the help of the Lord I found out the truthfulness of the gospel. I'll be able to take you to the temple—to make you my wife for all eternity. If you had married me when I asked you before, perhaps I'd have joined the Church eventually. I don't know. But you were right, my darling, we couldn't take the chance."

Ladies In Waiting

(Continued on page 790)

tions. He may have to keep odd hours and can't always let you know when he will be home or where he's going. Respect his silence.

You will find long hours of waiting to be filled. Here is where Church activity, study, and hobbies play an all-important part. If you don't find something to do, you'll find homesickness and boredom beginning their insidious destruction of your marriage. Without realizing what's actually wrong with you, you'll begin to find fault with things that actually shouldn't matter. So, lick them before they get started. It's an old bromide, but time only proves its worth, that work is the answer to many problems. If you are spending the hours busily helping people who need help, improving yourself with study, or concentrating on a hobby, you will keep yourself an interesting person who finds life worth living. And your husband will keep thinking it's worth living with you!

To work or not to work on a job—that is the biggest concern of many brides. It's a question that can be determined by only two people—you and your husband. Many girls work and maintain their own home alone. Don't try this unless you are a person of tremendous personal courage. Working all day, coming home to an empty apartment or house and eating a solitary meal, followed by an evening at home alone is only for the hardy of soul. There's always the danger, and let's face it honestly, that you will be tempted to

(Concluded on following page)

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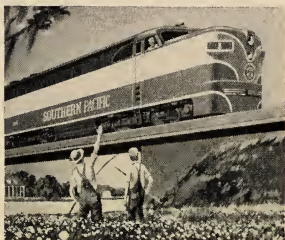
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Ladies In Waiting

(Concluded from preceding page)

do things in desperation from loneliness that you know you have no business doing. John is a long way off. Sometimes you may have difficulty even remembering what he looks like. Bob is here, being charming and gay and friendly, and all at once he becomes more important than you ever thought possible. Don't think it can't happen to you. Nobody ever deliberately tried to get herself into that situation!

Any and all of these problems can be licked, however, by squaring up to them, and then, through courage and faith and just plain hard work setting out to solve them.

And whenever the going seems too hard for you, remember that faith and prayer are still the strongest staffs to lean upon, and strength can always be found in the promise of the future.

There Is No Substitute for God

(Continued from page 794)

greatest masterpieces of art and literature; to his ears come the vibrations of immortal melodies; to his mind and hands come the accumulated skills and intelligence of the great men of science, of medicine, and the men who build.

But what fills his heart? Does he stand in awe of this man-made world? Does he worship these edifices of steel and stone? Is he, surrounded by every necessity of life, willing to admit his need for God? Let reality give the answer:

The slanting rays of the summer sun, streaming through the forest foliage, light on the figure of a young man as he bends and carefully plucks a small plant from its growing place. Patting sufficient soil around the roots, he hastens toward his laboratory to plant it among his rare collection. Yes, he can transplant it, and the roots will continue to secure food, the stem will transport the raw materials to the minute factories in the leaves, and the plant will continue to grow. But should the roots be over-exposed, the stem

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severed, or the tender leaves crushed—no magic formula of patented nourishment, no measured amounts of light, heat, and moisture will restore that which is gone. *Life?* No, that takes God!

Among his many labeled bottles, his various fumes and vapors, stands the chemist, the product of modern scientific development. A world stands hushed as the fuse is released and amid an unbelievable burst of light, noise, and gaseous vapors is now evidenced his latest achievement with the atom—a force powerful enough to control man, frighten him into slavery, and by the thousands—kill him! But though he may follow his formula to the last degree, combine his reactive acids, or precipitate his various salts, he has never yet obtained a resultant material out of which to create the most powerful force that ever existed. *Life?* No, that takes God!

A man, clothed in spotless white, stands with two assistants near a table. Before them lies a still form. Two large lamps directly overhead illuminate the room in a semi-circle. As the nurse reaches toward a tray of gleaming instruments, the doctor steps forward to perform his so-called "surgical miracle." Yes, he can bind the shattered limbs, tie the severed muscles, control the loss of blood, even remove the jagged fragment which has pierced not too near the heart, and save his patient. But should the heart have been fatally pierced, the blood cease to course through the many passageways, and the nerves and muscles receive no impulse to action—no theory ever expounded from an instructor's platform, no remembered words of research, no experiences stored up during the grueling hours of internship will give to that learned mind or those skilled hands the power to restore that which has been taken away. *Life?* No, that, too, takes God!

Thus man dwells in his cultivated flowering world, surrounded by art and literature, enriched by scientific produce, protected by medical genius, but he must always remember there is no substitute for God.

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Melehezdek Priesthood

PRIESTHOOD BROTHERHOOD AT WORK

THERE is a definite need for occupational placement in these times if we are to reduce the problems which the priesthood quorums will face in the less prosperous days ahead. With elderly members needing assistance and disabled members returning from the military service to be rehabilitated, the quorums have an important obligation to these members. We list below four classifications within nearly every priesthood quorum which should merit immediate attention in occupational placement work:

1. Elderly members in need of full or part-time jobs.
2. The physically handicapped who still have some ability to support themselves through full-time or part-time work.
3. Members needing supplementary income to meet expenses of increased living costs, expenses of keeping a missionary in the field, attendance at school, and expense incident to sickness.
4. Members needing jobs providing greater security.

Our farmers with insufficient acreage could be helped to obtain more land as well as individuals who need help in becoming established in another job or business. These prosperous days offer our greatest chances to solve many of these problems while employment and business opportunities are available.

Few of the elderly workers and those with physical handicaps are considered for employment unless they can compete favorably in their place of employment. Whenever employers can be encouraged to use our elderly people and those with physical handicaps, the priesthood quorums should do everything within their power to achieve successful results or give other assistance so that these aged or physically handicapped members need not be dependent.

One of our good Japanese mem-

bers was released from the military service. He was married and had a young family. During his military service he lost the sight of both eyes, but he was determined not to be dependent on others. Prior to going into the service he had a little knowledge of poultry raising and felt he could get along in that business.

Upon his return to the small community where he had lived, two of his friends, also Japanese members of the Church, together with his priesthood quorum, made a project of assisting him in getting started in the poultry business, and of encouraging him in overcoming his handicap. Thereafter, sustained largely by encouragement from his friends and quorum members, he has succeeded in developing a successful poultry and truck-garden business on a few acres of land. He now has an outstanding record of egg production and is doing very well with his produce.

He and his two young sons take care of the entire business. The father, without vision, using only his sense of feel, weeds the garden with practically the same accuracy a man with full vision could do. He has learned by merely touching the vegetation to recognize immediately whether it is weed or vegetable. His sons are learning to be good farmers and poultrymen, and the family are earning their needs without being dependent upon others. The bishop of the ward advises that this fine family, in addition to being very active in the ward, are producers rather than dependents, and they pay their tithes, offerings, and contributions regularly.

This is but one example of where a little assistance and encouragement by the quorum can rehabilitate someone who might otherwise be dependent. This is an outstanding testimony of the words of President Heber J. Grant when he said, "The aim of the Church is to help its people help themselves."

NO-LIQUOR- TOBACCO

Column

CONDUCTED BY

Dr. Joseph F. Merrill

OF THE COUNCIL OF THE TWELVE

WHY BE FOOLISH?

MORE than a century ago—in fact, February 1833—the Lord gave to the young Prophet Joseph Smith a revelation known as the Word of Wisdom. (Section eighty-nine of the Doctrine and Covenants.) In this we read that liquor and tobacco are not good for man. Reasons were not stated. It was unnecessary to state them because some of them were commonly known, and others, the Lord knew, keen observers and inquisitive scientists and research workers would later find out. And this has been done. Everyone now recognized as an authority in the field of the effects of narcotic poisons on the human body will support the statement that "liquor and tobacco are not good for man," particularly for growing youths. And this fact is common knowledge among civilized peoples.

Let us summarize a few statements relative to the effects of liquor and tobacco.

Tobacco contains nicotine, one of the most deadly poisons known to the pharmacist. It affects injuriously the heart and the brain and mental powers, the nervous system, the kidneys and other elimination organs, the muscular system, etc., thus weakening the body with the result that it is less resistant to diseases of various kinds.

Dr. Irving Fisher of Yale University, noted as a writer relative to matters of human health, among other things, wrote in the preface of Dr. Frank L. Wood's book *What You*

THE IMPROVEMENT ERA

Should Know About Tobacco, the following: "I have had unusual opportunities to become familiar with the many-sided tobacco problem. The evidence now exists sufficient to show that no one who smokes can achieve the best of which he or she is capable, whether this be a foot race, a prize fight, a golf game, a rifle score, writing, speaking, singing, acting, performing on a violin, piano, or typewriter, attainment of health, strength, endurance, beauty, glamor, or any other excellence on which men and women set their hearts. It is time that those ambitious in all other lines of work should also learn the truth that tobacco harms, never helps."

The use of tobacco shortens life. This fact was satisfactorily demonstrated by the findings of Dr. Raymond Pearl of Johns Hopkins University in a report published in the journal *Science*, March 4, 1938. Dr. Pearl studied 6813 cases of white men between the ages of thirty and seventy. Their names were chosen at random from a life insurance company. He found that heavy smokers died about ten years sooner than non-smokers, moderate smokers (using less than a cigaret package a day) from one to five years sooner. He also found that non-smokers are much freer from bodily ailments than smokers. Further, it is found that tobacco harms women more than it does men, and that tobacco does more damage to the race through mothers than through fathers.

Now As To Liquor: "Alcohol is a

poison inherently, absolutely, essentially; in a drop or in a gallon, in all quantities and in every quantity it is a poison," *The Journal American Medical Association*.

Problems relative to alcohol are currently being more widely studied by expert investigators than ever before. But for many years keen observers have learned many of the evils due to the consumption of alcoholic beverages. From the fluent pen of the keen-minded Robert G. Ingersoll we get the following: "Alcohol is the blood of the gambler, the inspiration of the burglar, the stimulus of the highwayman, and the support of the midnight incendiary. It suggests the lie, countenances the liar. It violates obligation, reverences fraud, turns love to hate, scorns virtue.

"It brings shame, not honor; terror not safety; despair, not hope; misery, not happiness; it destroys peace and ruins morals, wipes out national honor, curses the world. It murders the soul, it is the sum of all villainy, the father of all crime, the mother of all abominations, and the devil's best friend."

From the inspired pen of the First Presidency we get the following, written nine years ago: "Drink brings cruelty into the home; it walks arm and arm with poverty; its companions are disease and plague; it puts chastity to flight; it knows neither honor nor fair dealings; it is a total stranger to truth; it drowns consciousness, it is the bodyguard of evil; it curses all who touch it.

"Drink has brought more woe and misery, broken more hearts, wrecked more homes, committed more crimes, filled more coffins than all the wars the world has suffered."

Since alcohol has such a black, frightful, terrible, and wicked record, why should a normal human being be so foolish as to drink it? Have you, reader, ever asked yourself this question? You may not have done so because you only indulge occasionally, and then only moderately. But do you know that careful investigation reveals that one of every sixteen persons who take the first drink becomes an alcoholic—one who cannot control his drinking? This is six percent—a high mortality. Then how can any sane person dare to take the risk of the first drink? To do so is certainly foolish. But the pressure of custom, the influence of highly attractive but deceptive advertisements, and the thoughtlessness of the moment may unite to favor the first drink. Wisdom says you should abstain from taking the first drink, as well as the first smoke. But should you happen to take the drink or the smoke, don't be foolish again. It is smarter to say, "I don't indulge." It is certainly much safer and far more sensible.

The Apostle Paul wrote, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

"If any man defile the temple of God, him shall God destroy." (I Cor. 3:16-17.)

ON THE BOOKRACK

(Concluded from page 806)

studies, has shown herself in the book as a thorough student of the gospel.

—J. A. W.

BIRTH OF A WORLD

(Waldo Frank. Houghton Mifflin Company, Boston, 1951. 432 pages. \$5.00.)

BEARING the subtitle "Bolivar in Terms of His People," the book indicates the true nature of the man who succeeded and failed through his understanding or lack of understanding of the people around him. Even though the author recognizes the genius of Bolivar, he also recognizes some of the contradictions that constituted this great American. Since Bolivar's vision made it impossible to live totally in the present, he was always decades ahead of his associates and nations. He anticipated Lincoln's freeing of the slaves. His acceptance

of people for their own worth, regardless of birth, wealth, position, or race, still remains to be accomplished in this world of prejudice.

An exciting book, this volume should do much to make all people re-dedicate themselves to the cause of freedom and true democracy.—M. C. J.

JEDEDIAH SMITH

(Olive Burt. Julian Messner, Inc., New York. 1951. 187 pages. \$2.75.)

COURAGE and adventure, stark and inviting, are mixed in generous quantities in this book of the mountain man, Diah or Jed Smith. The author has done an exceptional piece of work, studying old and new books for the authenticity which will make this book live, when others, less carefully produced, will be discarded.

To all people this volume should prove stimulating—to Westerners because it is part of their heritage, to Easterners and Southerners because it

is exciting and worth while as a study in the winning of the West.—M. C. J.

VOCATIONS FOR GIRLS

(Mary R. Lingenfelter. Revised. Harcourt, Brace & Co., New York. 1951. 364 pages. \$3.00.)

FROM the first chapter on choosing a vocation right through the book, this volume is especially valuable to young women who are looking out at a world for happiness in vocations. Divided into seven sections, the book affords insight into the opportunities for work for women. The first section deals with the guardians of health and includes, in addition to the nurse, physician, dentist, optical workers, and other fields, that of the veterinarian. In each of the other divisions there are similar breakdowns into the great number of professions that women can enter to find honorable, pleasurable employment.—M. C. J.



The Presiding

When to Hold Ward Boy Leadership Meeting

IT is recommended that the ward boy leadership committee meeting be held between the last Sunday of the month and the seventh of the succeeding month.

We do not attempt to state when it shall be held for the reason that such a suggestion may prove impractical in many wards because of local conditions and circumstances. Therefore, it is left to the bishopric to work out with the committee the most advantageous time for the meeting.

However, many of the most successful wards hold the meeting on the first Monday evening following the last Sunday of the month. This enables the secretary to complete the ward Aaronic Priesthood report for the past month and have it in evidence for consideration during the meeting.

Under no circumstances should the meeting be held in connection with any other meeting. The nature and importance of the ward boy leadership committee meeting makes it imperative that it be given a time when there is no interference from other meetings or functions within the ward.

Adult Members Aaronic Priesthood

The Adviser's Calling

TO WORK with the adult members of the Aaronic Priesthood is one of the choice callings in the Church. To be a group adviser is an enviable position: It is challenging and fraught with adventure: It opens the way for some of the most satisfying experiences that life can offer. What a great responsibility it is to be called of the Lord to be the spiritual adviser of those assigned to your care! How wonderful to nurture with kindness and to spread the sunshine of love on the often dormant seeds of spirituality that lie in men's souls, that they may grow and produce the fruits of service in the kingdom of God. How thrilling it is to lift a man from despair, to cast from his life the mists of doubt and to give him the stimulating vision of salvation and exaltation.

What can give more satisfaction than to open wide the doors of light and life to those who have groped in semi-darkness, to point the way to

Relationship of Stake Aaronic Priesthood Committee to Bishops and Counselors

ONE of the most persistent questions coming to our attention in conventions of Aaronic Priesthood leaders is, "What is the relationship between the stake Aaronic Priesthood committee and the bishops and their counselors?" Another version of the question is, "How much authority does the stake Aaronic Priesthood committee have in supervising the Aaronic Priesthood program in the wards?"

It has been observed that, in many instances, members of the stake Aaronic Priesthood committee are uncertain as to how far they may go in directing bishops as the presidents, and bishoprics as the presidencies, of the Aaronic Priesthood.

It should be recalled that the stake committee is headed by a chairman who is a member of the stake presidency. Therefore, when the chairman directs any member of the stake committee to visit a ward in the interest of the Aaronic Priesthood program, there are two obligations which grow out of the assignment: (1) the stake committee member is obligated to do what he is directed to do by the chairman; (2) those to whom he is sent by the chairman are obligated to follow the instructions and recommendations made by the representative of the chairman of the committee.

While the bishop and his counselors are the presidency of the Aaronic Priesthood, it should be remembered that they are presided over by the presidency of the stake. Therefore, when the chairman of the stake Aaronic Priesthood committee, who is a member of the stake presidency, assigns a member of his committee to visit a ward, the committee member is sent with full authority to analyze the Aaronic Priesthood program and make whatever recommendations are

the eternity of the marriage covenant to husbands and wives who love each other and who love their children.

How true the promise of the Lord:

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me

necessary to bring the ward program in line with the Church program as outlined in the Aaronic Priesthood handbook.

It follows that the bishop and his counselors, together with his Aaronic Priesthood leaders, are obligated to accept and be governed by such instructions since they are given only to assist them in the full discharge of their several and joint responsibilities in the Aaronic Priesthood program. There is no abrogation of the authority of the president, or presidency, of the Aaronic Priesthood when a member of the stake committee suggests to bishops and counselors those items which need attention, with

Think it Over

It is as unlikely that the complaining leader will grow as it is that the growing leader will complain.

—L.A.P.

recommendations for overcoming the weaknesses. It is simply a program of mutual assistance in keeping with the well-established rules of Church government which we should all respect.

The key to success in this work rests in the measure of humility and cooperation between stake and ward workers in a mutual effort to assist each other in the full development of all program potentialities.

It appears reasonable that any bishop or bishopric should welcome the assistance of any member of the stake committee, realizing that these associates have been made available to ward leaders to assist them in the full development of the Aaronic Priesthood work over which the Lord has designated the bishop as the president, and the bishopric as the presidency. (See D. & C. 107:15, 87-88.)

into the kingdom of my Father, how great will be your joy if you should bring many souls unto me! (D. & C. 13:15-16.)

Enumerate your opportunities and count your blessings, group advisers, then note the inevitable increase in your appreciation for the calling which has come to you.

Bishoprie's Page

Prepared by Leo A. Palmer



AARONIC PRIESTHOOD MEMBERS FROM BENSON (UTAH) STAKE SEE POINTS OF INTEREST IN SALT LAKE CITY

Four chartered buses transported one hundred and twenty Aaronic Priesthood members and their leaders from the Benson Stake to Salt Lake City where the group visited the State Capitol Building, Daughters of Utah Pioneers Building, Welfare Square, "This is the Place" monument, Hogle Gardens Zoo, Temple Square, and stopped off at Lagoon resort on their way home for a swim and rides on the roller coaster.

The stake Aaronic Priesthood committee and ward bishoprics were hosts to the large group of appreciative priesthood bearers.

Ward Teaching

Attitude of District Supervisors Essential

THE method of approach which ward teachers' district supervisors use when contacting those serving under their supervision is a matter that should receive careful consideration. Every contact should be made in kindness but should be positive in nature. District supervisors should leave the impression with each pair of ward teachers that they are expected to complete their visits promptly and regularly. If ward teachers are approached in an apologetic manner, it opens the door for the making of excuses.

If there is but little evidence of constructive leadership on the part of supervisors, ward teachers may develop a tendency to be indifferent if not negligent in their work. District supervisors should have a thorough understanding of the problems which frequently confront ward teachers and realize that proper training is essential in helping ward teachers to form those habits which make for successful ward teaching.

District supervisors who expect ward teachers serving under their direction to accomplish the objectives of the program are respected far more than those who are inclined to accept the excuses that are sometimes offered by those who have failed to do their duty.

Aaronic Priesthood

Vice-Chairman to Work With Coordinator

THE vice-chairman on the stake Aaronic Priesthood committee bears the same relationship to the stake presidency as the coordinator on the ward level bears to the bishopric.

Therefore, it follows logically that one of the major responsibilities of the vice-chairman is to work in close cooperation with the coordinator.

This responsibility suggests that when a new coordinator is appointed in the ward, the vice-chairman will be interested in assisting the bishopric in the full training of the new appointee in all his duties. In his visits to wards, the vice-chairman will always concern himself with the work of the coordinator in an effort to see that he understands his duties and performs them to the best of his ability.

While the coordinator will look directly to the bishopric for his instructions and the outline of his duties, he will profit from wholehearted cooperation with the vice-chairman on the stake committee, who should be in a position to render much needed assistance in the furthering of the program.

ward boy leadership committee. Only in very small wards and branches may both positions be held by the same person.

Appointment of Coordinator and Secretary on Ward Boy Leadership Committee

THERE seems to be some little confusion in the minds of some stake and ward Aaronic Priesthood leaders concerning the appointments of a coordinator and a secretary as members of the ward boy leadership committee. Some leaders seem to think that there was only a change in the title "general secretary" to "coordinator" and that the latter is also the secretary of the committee as was formerly the case. This assumption is not correct.

The coordinator is a new appointment on the ward committee. The former general secretary could possibly be appointed coordinator, but he may as well be appointed the new secretary of the committee, depending upon his abilities in view of the responsibilities of each as outlined on these pages in THE IMPROVEMENT ERA for September 1951.

In large wards, there should be both a coordinator and a secretary on the

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CANNONS

AND THE CALL

(Continued from page 792)

quired a yoke of cattle in payment for a debt. The team they called "Chance" and "Lucky," for, as David said, "We got 'em by chance, and it was right lucky we did."

The Lamberts were delayed two years in their departure for Utah because at Winter Quarters the Indians stole their cattle, and later their loaded wagon broke through the ice on the Missouri River. But in October 1849, they joyfully drove through Utah's canyons, then aflame with aspen and maple and russet oak, into Salt Lake City.

David went to work as an apprentice for the *Deseret News*. At eighteen, he walked all the way to San Francisco, California, where he helped his older brother, George Q., publish the Book of Mormon in the Hawaiian language. At twenty-one he went to his old home in England on a mission, traveling without purse or scrip. When badly in need of money, he once took a dare to ride a wild donkey without saddle or bridle, for which he was to receive five pounds if he could stick the animal. Removing his leather belt, he buckled it around the donkey's neck, leaped to its back, caught its tail with one hand and the belt with the other. "Stick it, Yank," the crowd cheered, never dreaming that the successful rider was a Mormon missionary. Returning from his mission, David interviewed the two living witnesses of the Book of Mormon, Martin Harris and David Whitmer. "The earnest testimony of these men stirred me as no other testimonies ever have done," he often declared.

Within three months after his return from England, he was on the road again answering another call. Just twenty-three years of age, with a wife and baby, he was headed for Utah's Dixie to fulfil a cotton mission. Now began a desperate struggle, for the little desert valley must be made into a home.

In 1877, when the St. George Temple was finally finished, Wilford Woodruff was made its first president and David H. Cannon his assistant. Finally in 1893, David became president of the temple.

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Forty-eight years he labored in his temple mission, never being absent except for three brief periods. To balance his life he cultivated his grape vineyards, his almonds, and his pomegranates.

On December 24, 1924, though he was in his eighty-seventh year, he worked his usual hours at the temple. Then on that Christmas Eve, in the quiet of his own bed, he passed through the veil, to join the long caravan of the dead for whom he had happily labored through half a century.

Every Song Tells a Story

(Continued from page 789)

turns meeting at each other's homes and furnishing the light from their homemade candles for the evening.

Since there was no instrument to accompany the choir, William used his tuning fork to give the correct pitch. Later he was fortunate in having four violinists to assist. Of course there were no funds with which to buy music, which was expensive and difficult to obtain even with money. To offset this, William obtained the soprano part and would arrange the other parts on homemade music paper. In order to furnish new material and keep his members interested, he supplied many original songs and choruses for special occasions, composing both the words and music.

William took the stock of the whip that he had used while driving oxen across the plains and carefully made a baton to use in leading the choir. After all this preparation, the choir was able to entertain the public with musicals and concerts. The funds were carefully saved until years later enough was obtained to purchase an organ to accompany the choir.

Outstanding among the special occasions for which the choir sang were the times when their beloved president came to Nephi. Arches of flowers were made for him to drive under, and parents and children would line on each side of the street to greet him.

In 1857, when the Saints in Utah heard of the coming of Johnston's Army, they were justified in letting feelings run high. They knew of the boasts of the men in this army:

(Continued on following page)

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Every Song Tells a Story

(Continued from preceding page)

"Beauty and Booty" was their watchword. They were to have another grand Mormon conquest, and the houses, gardens, orchards, vineyards, fields, wives, and daughters were to be the spoils.

As soon as William heard this news, he enlisted and went to Salt Lake City to take his turn standing guard. Governor Young had proclaimed martial law throughout the territory and established headquarters at the Narrows in Echo Canyon.

At the October conference in 1875, William was called to fill a mission in Europe. He was thereby granted a leave of absence as choir leader. While presiding over the Bristol Conference, it was necessary to walk many miles in the cold and damp, and his health began to break. After he had been there a year, President Albert Carrington of the British Mission came to visit him and felt that he should be released on account of his health.

William found it necessary to borrow funds for his return passage, and so on October 21, 1876, he signed a promissory note for \$74.88 to the Perpetual Emigrating Fund Company. (This note was paid in full by his wife one and one-half years after his death, and returned to her by order of Elder Joseph F. Smith, acting secretary of the Council of the Twelve Apostles.)

Perhaps it was while waiting at the Emigrating Office, as he noticed the number of Saints crowded there trying to arrange for passage to Zion, that the inspiration came to him for the song:

SONG FOR THE GATHERING SAINTS

Come sing a song to cheer us
Upon the ocean's foam,
So every soul that's near us
May know why 'tis we roam;
We're gathering in from tempest,
We hear the coming storm,
And so by hurrying thousands
We sail new friends to form.

To our native lands, adieu now,
To friends and father's grave,
To every tie we leave now—
No longer we are slaves;

We're gathering up to Zion
To learn her pleasant ways,
And mid the mountains hide us
Though all the world may gaze.

God and his prophets aid us,
We know the sacred fire;
Ne'er yet has it betrayed us,
And still it will inspire.
While Babylon groans in frenzy
Because her end is nigh.
The saints lift up their voices
And wake Hosannah high.

And when we reach the mountains,
May we in peace abide,
Accept in trust each trial,
Or wait the turning tide;
Sustain each regulation
The priesthood may bestow,
This is the one salvation
That Israel's tribes shall know!

CHORUS

Gathering home by thousands,
By rail from forge and farm;
O'er ocean's wave in a rolling ship.

William arrived home in November but his health did not improve, and less than two months later, January 5, 1877, he passed from this life.

On January 7, William's casket was carried from his residence to the meetinghouse by members of the high council. The Nephi brass band, of which he had been a member, played the funeral march. While his remains were being lowered into the grave, his choir sang several of his favorite hymns. Thus a man who loved music passed away; but many of his songs, together with his love of music, still remain with his family.

The World of the Jaredites

(Continued from page 787)

says Bar Hebraeus, who collected a vast amount of lore in central Asia in the thirteenth century, "God sent a wind, and the Tower was overturned and Nemrodh died in it."⁷³ The picture of violent atmospheric disturbances accompanied by social upheavals, the scattering of tribes, and the changing of languages cannot but go back to some real experience; not only is it the sort of thing one would expect, but it is also definitely known to have happened time and time again—there is no reason for doubting that a great city called Babel once long ago suffered the same fate as

(Continued on following page)

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THE WORLD OF THE JAREDITES

(Concluded from preceding page)

the people of 'Ad and Thamud, of Lou Lan, Etsingol or the Nasamonians.⁶⁴

But what of the Book of Mormon? In striking contrast to the story of Lehi, where the only terrors met on the journey by land and sea were the normal and familiar ones, including a typhoon, we have in the history of the Jaredite migration a very freakish state of things. The Lord commanded Nephi to build "a ship"—an ordinary

ship, which his brothers felt sure he would never be able to finish. Yet the ship was finished, and the family set sail. There is no mention of the Lord's giving any specifications for the building of this ship, indeed, as Nephi describes it, he was left largely on his own as a test of his faith, and his brethren apparently had no scornful comments to make on the type of ship he was building. From which we conclude that it was, as it is repeatedly called, simply "a ship."

Now, Lehi's people had to cross at least twice and probably three or four times as much water as the Jaredites, and an ordinary ship sufficed for their purpose. But Jared's ships were altogether unusual vessels. The Lord gave the builder special instructions for every detail. They had to be submersible and yet ride very lightly on the surface of the waves. "They were small and they were light upon the water," yet built to stand terrific pressure: "exceedingly tight," "tight like unto a dish," with special sealed vent

holes that could not be opened when the water pressure on the outside was greater than the air pressure within. The Lord explained why it would be necessary to build such peculiar vessels: because he was about to loose winds of incredible violence that would make the crossing a frightful ordeal at best: any windows, he warns, will be dashed to pieces; fire will be out of the question; "ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you . . . ye cannot cross this great deep save I prepare you against the waves of the sea and the winds which have gone forth, and the floods which shall come. Therefore what will ye that I should prepare for you that ye may have light when ye are swallowed up in the depths of the sea? (Ether 12:23-25.) This was no normal crossing and no brief passing storm: "the Lord God caused that there should be a furious wind blow upon the face of the waters . . . they were *many times* buried in the depths of the sea, because of the mountain waves which broke upon them, and also the great and terrible tempests which were caused by the fierceness of the *wind*." (VI:5f.) It is perfectly clear from our account that the party was to spend a good deal of time below the surface of the sea! Of course such phenomenal and continual winds cannot have been a mere local disturbance, and we may confidently assume that the Book of Ether is reporting the same super-winds that are said to have accompanied and possibly caused the destruction of the tower.

In so many words, the Book of Ether tells us that at the time of the dispersion the world was swept

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by winds of colossal violence. There are three main sources for checking on this: (1) the old traditions of the tower, (2) actual historical records of other places that have suffered the same fate as Babel, thereby showing that the fate of Babel was a possible, nay a typical one, and (3) the studies of the paleoclimatologists, showing that sudden world droughts accompanied by very high winds have taken place within historic times. I suppose that one would only have to find the next major catastrophe before 2300 B. C. in order to date the Tower of Babel with some accuracy. Meantime, I must insist again, we are concerned only with the sort of thing that happened. Not only does the Bible not mention the winds, but the Book of Mormon itself does so casually, albeit very specifically, by way of explaining something else. This very casualness is a strong argument for the authenticity of the record.

As we said at the beginning, the Book of Ether leads one into the strangest regions. Now we shall demonstrate the surprising fact that even at its oddest, our story never loses touch with historical reality. That is going to take a good deal of time and paper, so let this suffice for the present and expect more.

(To be continued)

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⁴⁰John de Pian de Carpin opens his account of his travels in Central Asia in the 13th century with a description of these winds. M. Komroff (Ed.) *Contemporaries of Marco Polo* (N.Y.: Liveright, 1927), p. 4. Such modern explorers as G. N. Roerich, *Trails to Innmost Asia* (Yale University, 1931), refer to them repeatedly, e.g. p. 49: "We were approaching the great desert basin of inner Asia, and each breath of wind brought dust from its vast sandy expanse." Pp. 110, 193-5, 210, 404, etc.

⁴¹Good general treatments of the major weather changes in ancient history may be found in C. E. P. Brooks, *Climate Through the Ages* (London, 1926).

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⁴²Hermann Haslund, *Men and Gods in Mongolia* (N.Y.: Dutton, 1935), p. 108, 106-110.

⁴³*Idem*, pp. 176-8.

⁴⁴*Id.*, p. 177.

⁴⁵*Id.*, p. 106.

⁴⁶Eusebius, *Chronicon* I, iv, in *Patrol. Graec.* XIX, 116.

⁴⁷In *Patrol. Graec.* VI, 1101; virtually the same text in the *Sibyll* (ed. R. H. Charles) III, 98. The idea that the tower was built expressly to unify the human race which was tending to become dispersed is found in *Sibyll* V, 423: "touching the very clouds and seen of all, so that all the faithful and all the righteous may see the glory of the invisible God." Of this idea Kraeling says *Int. Bibl. Lit.* 66, 282f, "Here is indeed a primitive, yet profound philosophy concerning the nature of the Oriental city." Whether Babel was a tower or a city (Kraeling, *op. cit.* pp. 280-2) is a mere quibble, since the two normally go together. In spite of everything, God cursed the project because it was undertaken by men on their own without consulting him: "Voe to thee, Babylon, golden-throned and golden-sandaled, thou who for many a year wast queen, sole sovereign of the world, of

old so great and cosmopolitan. . . ." (*Sibyll* V, 434f.)

⁴⁸Book of Jubilees, X, 25f (R. H. Charles).

⁴⁹Thalabi, *Qissas al-Anbiya*, p. 43.

⁵⁰Bar Hebraeus, *Chron.* (Budge) I, p. 8.

⁵¹For 'Ad and Thamud, R. A. Nicholson, *A Literary History of the Arabs* (Cambridge, 1930), Ch.i; Herodotus II, 32, tells how the wicked and presumptuous Nasamonians were forced to leave their land by drought, only to be buried in the sands by terrible winds that overtook them on their wanderings. The suddenness of the fall of world-ruling Babylon made an ineradicable impression on the minds of men, who have applied the name of that city as a "code-word" to every doomed world-metropolis since then, e.g. Rome, Alexandria; B. Meissner, *Babyl. und Assyri.* I, 385-6.



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---Burl Shepherd, EDITOR---

FOLDER TRAVELING

By Alan W. Farrant



DID you ever think of collecting travel folders as a hobby? This does not mean you should start gathering all the folders you can find—rather, be discriminating. Choose only those about places you find interesting.

You have had a yearning to visit Hawaii? Your local travel agent will furnish you, free, beautifully colored literature pertaining to the islands. South America? England? Alaska? China? The same opportunity is available to you.

Should you live where there are no travel agents, a trip to the local library will enable you to get a list of the steamship companies to whom a letter can be written asking for folders covering a particular trip. Their cooperation in sending them will fairly overwhelm you!

Not only do travel agencies have pamphlets, but also large hotels in the cities you would like to visit have an ample assortment. These tell of the hotel rates, services, and give information about surrounding vicinity. Nearly all countries have tourist bureaus in the larger cities, and a short note to these asking for descriptive booklets will soon have your mailbox overflowing.

Reading the travel folders will encourage you to visit the public library for additional information. Then you are really on your way—

for any author who has ever been to the place in which you are interested has written of his visit there.

You will find authentic histories, poetry, articles, pictures, and novels. If you make notes of the important facts you read and of the interesting places to visit, you will soon have acquired considerable information about the spot you hope some day to see. Items such as the popular flowers, the average temperature at the season you plan to be there, whether or not English is spoken in the large hotels, and other data of like nature should be noted.

You Can Do It!

THIS column for young people, and for any others who wish to take advantage of it, features articles of a "how-to-do-it" nature. Contributions are welcome and will be considered for publication at regular rates.

As you really get into the reading, it will become more and more fun! Each topic studied will suggest others, until your knowledge of the place becomes that of an expert. In a short time the colored pictures in the folders will have true meaning for you—so much so that you will be able to speak with a degree of familiarity about the locality. You can tell of the clothing habits of the people and of their customs and sports.

When the time comes actually to board the ship that will take you there, you will be amazed at how much this background study has

helped. You will have done what most people realize, too late, they should have done, for you will have read and studied about the place you are to see before visiting it. Nearly everyone reads about the places visited, when once again back home, instead of ahead of time when it would be of tremendous advantage. It is then he learns of the things he missed. He busily makes notes of all this for the next trip—but often there is no next trip.

Perhaps the actual trip can never be taken. This need not put a stop to your hobby, for much enjoyment is to be had in just "folder traveling." It can easily lead to other engrossing fields, such as the study of flowers. While reading of the varied flowers at the point of interest, the urge may come to visit the local nursery where many flowers of a like nature may be seen and procured for home development. Again, the original reading of the travel folders might inspire you to look up the religious beliefs of the inhabitants. To some readers the idea of collecting postage stamps of the country will appeal, while others will want to save coins or post cards.

The hobby of travel folders is a fascinating one—one that is capable of opening vast fields of pleasure. Give it a try!

—Photograph courtesy D. Cranney



THE IMPROVEMENT ERA

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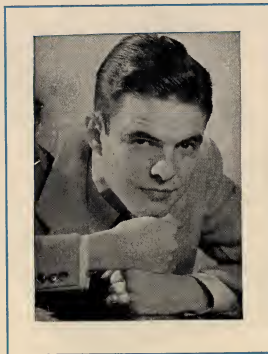


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A MEAL FOR TWO

(Lessons in Eating
for young people away from home)



THERE were elders in the Western Canadian Mission a few years ago who could tell you all about "Gugum-puckie." They ate it three times a week. It was good, too, but inclined to get monotonous, as any food combination does when served too often.

For two young working people, main-dish meals, together with any kind of raw salad, milk, and fruit are perhaps the simplest solution to the dinner problem at the end of a busy day. For some reason or other, it's simpler to put the vegetables in a stew and then dish the meal out of one pot than it is to cook them separately and have all the pans to wash later.

But in accordance with instructions in earlier articles, one should remember that the purpose of food is to nourish the body, give it vitality and resistance to disease, and not merely to satisfy immediate hunger.

In balancing a dinner, one should chiefly keep in mind the need for protein, for green and yellow vegetables, and for some raw food. Other items such as bread, potatoes, milk, and fruit or other sweets will be added to suit the needs and desires of those preparing and eating the meal. The importance of raw fruit or vegetables at every meal, either in salad or beverage form, cannot be overemphasized. A

(Continued on following page)

Here's rice with South-of-the-Border & flavor



It's Rice Mexicano—a main dish with a touch of glamour. And a real man-pleaser!

Cook rice this way and you and the family will sit down to a treat. When you've scraped the bottom of the casserole and the family asks where that unusual flavor came from, tell them chopped ripe olives! How to make:

Rice Mexicano

- | | |
|----------------------------------|---------------------------|
| 1 cup uncooked rice | 2 tbsps. salt |
| 1 chopped onion | 2 cups canned tomatoes |
| ¼ cup chopped green sweet pepper | ½ cup chopped ripe olives |
| 1 lb. ground beef | |
| 1 tbsps. chili powder | |

Fry rice in oil or butter until golden brown. Remove rice from pan and add onion, green pepper and beef. Brown lightly. Stir in chili powder, salt, tomatoes, 1 cup water and chopped ripe olives. Pour over rice in casserole, mix well. Bake in moderate oven (350° F.) 45 min. to 1 hour. Serves 6.

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If you'd like to know more about these and other ways to enjoy ripe olives—both chopped and whole—send for "Elegant but Easy Recipes with California Ripe Olives." It's full of practical ideas and it's free. Write Olive Advisory Board, Dept. T-11, 16 Beale Street, San Francisco 5, California.

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A Meal for Two

(Continued from preceding page)

slice of tomato on a lettuce leaf is not enough raw food for general daily use. Raw fruits and vegetables not only provide minerals and vitamins that are always partly destroyed in cooking, but they also supply much-needed bulk in the intestinal tract to keep it functioning normally.

A main dish might incorporate any protein food such as meat, fish, eggs, cheese, beans, and peas, or even nut dishes, alone or in combination with vegetables. It might simply be a cheese sauce over baked potatoes, creamed eggs and fish, shirred eggs on spinach, or kidney bean rarebit on toast. (See recipes in *THE IMPROVEMENT ERA*, July 1951, p. 538.) Then there are stews, soups, and other concoctions hiding under such names as "Gugum-puckie." Recipes are for two or three ample servings.

Rice-hamburger Stew (Gugum-puckie)

- 1½ cups cooked brown rice
- ½ lb. hamburger
- ½ medium onion, chopped
- ½ No. 2 can tomatoes

Fry the hamburger, then lightly brown onion in the fat. Strain off remaining fat. Then mix hamburger and onions with the rice in casserole or kettle, and pour tomatoes over mixture. Bake in moderate oven or simmer on top of stove for 20 minutes. Serve with a large green salad.

Lima Bean and Sausage Casserole

- ¼ pound link sausage
- 2 cups cooked lima beans
- 1 tbs. flour
- 1 cup milk
- ¼ tsp. salt
- ¼ tsp. dry mustard
- ½ cup buttered crumbs

Fry sausages slowly 12 to 15 minutes, turning frequently. Cut in pieces and arrange in alternate layers with beans in baking dish. Blend flour with fat, add milk and cook until thickened, stirring constantly. Add salt and mustard, pour over bean mixture, and sprinkle top with crumbs. Bake in moderate oven (375° F.) until brown, about 30 minutes. Serve with green peas and carrot-celery salad.

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Brown Beef Stew

- 1 lb. boneless stewing beef
- 2 cups water
- 2 potatoes, diced
- 1 onion, sliced
- 3 carrots, diced
- 1 cup green beans
- Salt, flour, drippings

Cut meat into inch cubes, sprinkle with salt, roll in flour, and brown in drippings. Then add water, cover, and simmer until almost tender, 2 to 3 hours. Add vegetables, season with salt, and continue to simmer, covered, until vegetables are just tender—not mushy. Stir occasionally. (If hamburger is used in place of stewing meat, brown the meat, add vegetables and water, and the stew will be ready in half an hour.) Serve with coleslaw.

Dumplings

- $\frac{3}{4}$ cup fine whole-wheat flour
- $2\frac{1}{2}$ teaspoons baking powder
- $\frac{1}{2}$ teaspoon salt
- 1 egg
- $\frac{1}{3}$ cup milk

Sift dry ingredients together. Beat egg, add milk, and mix with flour mixture. Drop by small spoonfuls on boiling stew, cover tightly, and cook 15 minutes. Cover must not be removed while dumplings are cooking.

Bean Chowder

- 1 cup dry beans
- $\frac{3}{4}$ cup diced carrots
- $\frac{3}{4}$ cup cooked or canned tomatoes
- 1 onion, chopped
- $\frac{1}{3}$ cup shredded green pepper
- 1 tablespoon flour
- 2 tablespoons water
- $1\frac{1}{2}$ cups milk
- Salt

Soak beans in 1 quart cold water overnight. Cover pan and simmer beans until fairly tender, adding more water, if necessary. Add vegetables; cook until tender. Make smooth paste of flour and water and stir into cooking vegetables. Cook 15 minutes longer. Add milk and salt, reheat. Serve with peanut and fruit salad.

Potato Nests with Eggs

- 2 cups mashed potatoes
- 5 eggs
- Salt

Mix potatoes with one of the eggs. Shape mixture into four balls, place on greased baking sheet. Press centers of balls to make cups. Break an egg into each cup, season with salt. Bake in moderate oven (325° F.) 20 to 25 minutes.

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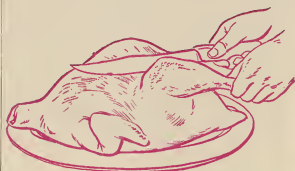
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HOW TO CARVE IT

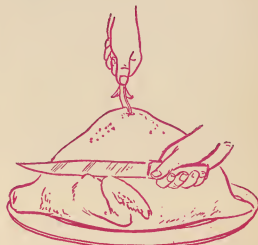
THE turkey carver in your family will have a much pleasanter time if he has some idea of where to start and where-to-go-from-there, in carving the royal bird.

The cook may help by having the turkey placed on a large flat platter and set at the head of the

table so that the neck of the bird is to the left and the legs to the right. The carving fork should be placed at the left of the platter and the carving knife at the right, blade in. Have an extra plate close by for the carved meat.



1. Carving begins on the side of the bird facing the carver. He takes the end of the drumstick between the fingers of the left hand, and then with the carving knife cuts through skin and meat. He presses drumstick away from bird, to locate joint; then cuts through it to sever drumstick from the bird.



3. The wing is removed by first driving a fork into the breast, astride the keel or breast bone. Then with the knife, he cuts through about one-half inch above the wing. Pressing the wing away from the body with the fingers will disclose the joint; then cut through the joint. The wing also may be separated into two pieces.



2. Meat may be sliced from this section without disjoining the thigh and leg. Or the carver may hold the drumstick on the plate, cut through the joint to the bone, then hold the thigh down with the knife and press the drumstick down with the other hand until the joint snaps, and the two parts are separated.



4. Breast meat is carved in thin slices, angling across the grain parallel to the breast bone, and cutting down toward the wing joint.

For each serving have white slices laid over dark with dressing underneath or along side. It is easy to get at the dressing after breast meat has been sliced.

HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

For cooking a large number of frankfurters, a French fryer is a great time-saver. Have the frankfurters ready in the wire basket, then dip them into the pan when the water is boiling. When they are cooked through, lift the basket and all the frankfurters come out together ready to serve.

J. C.
Scarsdale, New York

To remove stains from bathtubs and sinks, make a paste of three parts cream of tartar and one part peroxide. Spread on,

and when dry wipe with damp cloth.
D. E. McC.
Payson, Utah

If desiring to soak a child's hand because of soreness or infection, take a deep pan or bucket and put some object in the bottom that the child will reach for; keep putting it back so that the baby will keep his hand in the water trying to reach for it.

P. M. M.
Salt Lake City, Utah

The bottom trimmed off plastic curtains or drapes that are too long for the windows makes a lovely matching narrow ruffle for the top and bottom of lamp shades. Make the lamp shade look new, too!
K. T.
McGill, Nevada

HOMEMAKER'S BOOKRACK

CARING FOR THE PREMATURE BABY

(Lillian Saltzman. Chapman and Grimes, Boston. 1951. 142 pages. \$2.50.)

THE author of this book, a registered nurse who specialized in the care of premature infants, exhibits a strong background of information and experience in this field. She has analyzed and written about its problems in a very careful and analytical manner, and in a language clear and simple enough for all to understand.

Methods of incubation, proper manner of feeding, bathing, clothing, and otherwise caring for the premature baby are discussed in detail, as are protection from infection, baby's emotional needs, etc. Mothers in the home, practical nurses, or others who are entrusted with the care of premature infants will find this book of great value.—B. S.

General Authorities Sustained

(Continued from page 778)

as bishop, counselor in the stake presidency, and stake president. He with his wife, Jane Foote Taylor, whom he married in December 1911, went to England in 1950 to serve as president of the British Mission.

He and Sister Richards are the parents of six: May, Robert whose tragic death from polio called Elder and Mrs. Richards from England, Marian, William, Nancy, and Lee.

ELRAY L. CHRISTIANSEN, president of the Logan Temple since 1943, has likewise filled many positions of respect and trust in the Church. Born July 13, 1897, he filled the usual assignments in the priesthood and auxiliary organizations of the Church. He graduated from the Utah State Agricultural College and engaged in teaching and leadership in the educational field until he and his wife, Luella Rees whom he married June 14, 1922, were called as missionaries in the Central States Mission. Upon his return he again began teaching and working in the forestry service during the summers. He has taught in the Logan seminary of the Church from which position he was called to be president of the Texas-Louisiana Mission. Upon his return after more than four years of serv-

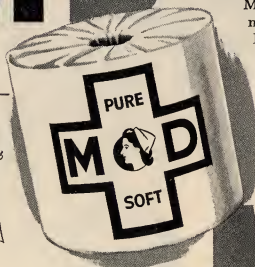
(Concluded on page 842)

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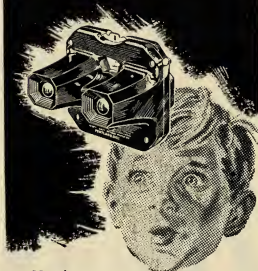


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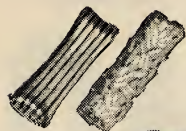
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General Authorities Sustained

(Concluded from page 841)

ice, he again taught in the Logan seminary, when he was called as temple president. He also was a member of the presidency of Cache Stake and later president of East Cache Stake.

Elder and Mrs. Christiansen are the parents of three, two daughters and a son, Frances Jean Elwood, Dortha Murdock, and John R. Christiansen.

JOHN LONGDEN, a member of the Church welfare committee since May 1950, was born in England November 4, 1898. His family moved to Utah in 1909. Elder Longden, who is gifted with a beautiful voice, spent two years with stock companies. He is a talented singer and has sung his way into the hearts of those among whom he has labored. He served as a missionary in the Central States Mission for three years, and also in the bishopric of the Nineteenth Ward and later as bishop. He has also served a total of eighteen years on high councils, four on that of the Salt Lake Stake and fourteen in the Highland Stake.

In October 1924 he married LaRue Carr, who is second counselor in the general presidency of the Y.W.M.I.A. They have two daughters, Gayle Hickman and Sharon Longden.

PIONEER CEMETERY

—Mendon, Cache County, Utah—

By John Gallinari Whidding


HERE, on the lap of mountains tipped with snow
Which cast their shadows on the little town,
The graveyard of the pioneers looks down
The rich, wide valley where the roses grow
By prophecy—but only stilled hearts know
How much of toil, how much of sun-hewn frown,
How much of trust-in-God held grace to crown
That hot, dry earth where hardy harvests blow.

No tales are richer than the spans of life
Austerly cut on stones above men's heads—
Their simple dates and whom they took to wife:
Time swallows all the rest, and nature spreads
Her bright green mantle over care and strife.

There is no slumber deeper than the dead's.

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Fifty L.D.S. Scouters Attend Training Conference

(Continued from page 774)

more than its share of professional scouters. At the time of the conference there were fifty-five in the scouting service who are members of the Church. All but five of these attended.

Most of these men are assigned in the eight western states of Utah, Idaho, Nevada, Arizona, California, Oregon, Washington and Montana. One is from Indiana, one from Mississippi, and one from the Hawaiian Islands.

Following are these men, their assignments and locations:

Hawaii: Milton Allen, assistant Scout executive, Honolulu Council.

Indiana: Sylvan D. Warner, Scout executive, St. Joseph Valley Council, South Bend.

Mississippi: H. Shelby Berry, field executive, Pine Burr Council, Petal.

Washington: W. Tell Gubler, field executive, Blue Mountain Council, Walla Walla.

Montana: Malcolm Nichols, field executive Western Montana Council, Missoula.

Oregon: Royal B. Stone, deputy executive, Region 11, Portland; Jerry Burnham, field executive, Oregon Trail Council, Coos Bay.

Arizona: Harold E. Poulsen, Scout executive, 3-G Council, Safford.

Nevada: James Gwilliam, field executive, Nevada Area Council, Ely.

Idaho: Vernon L. Strong, Scout executive, and S. Vernon Gardner and Lawrence J. Barrett, field executives, Teton Peaks Council, Idaho Falls; Todd Y. Purcell, field executive, Tendoy Area Council, Montpelier; Glen H. Tolman, field executive, Snake River Council, Rupert.

California: Harrold S. Alvord, deputy executive, Region 12, Los Angeles; Victor Lindblad, Scout executive, C. R. Balmforth, assistant Scout executive; Gordon Hawkins and Otis O. Fuller, district executives, Berkeley-Contra Costa Council; Ross J. Taylor, assistant Scout executive, and Don C. Kimball, senior field executive, Golden Empire Council, Sacramento; J. Melvin Harrison, assistant Scout executive, and John D. Warnick, field executive, Mt. Lassen Area Council, Chico; Rex M. Ingersoll, Scout executive, and Elden J. Peterson, field executive, Yosemite Area Council, Modesto; Paul Y. Dunn, assistant Scout executive, and Vern Dunn, district executive, Los Angeles Area Council.

Mark Judy, field executive, Sonoma Mendocino Council, Petaluma; George Bergstrom, district executive, Crescent Bay Area Council, Santa Monica; Rock M. Kirkham, assistant Scout executive, Mission Council, Santa Barbara; Clyde V. Pearson, assistant Scout executive, San Francisco Council; Cecil S. Rife, Scout executive, Orange Empire Council, Santa Ana; Folkman D. Brown, assistant Scout

(Concluded on following page)



For delicious TURKEY DRESSING

TURKEY DRESSING

EASY RECIPE

Mix together:

- 6 cups toasted Royal Table Queen bread crumbs
 - ½ cup finely diced onions — partially cooked if you prefer
 - 1 teaspoon poultry seasoning
 - 1 teaspoon salt
 - 1 cup minced celery
 - ½ cup melted butter
- Add enough hot water to moisten slightly
Pack body and crop region of turkey lightly with dressing



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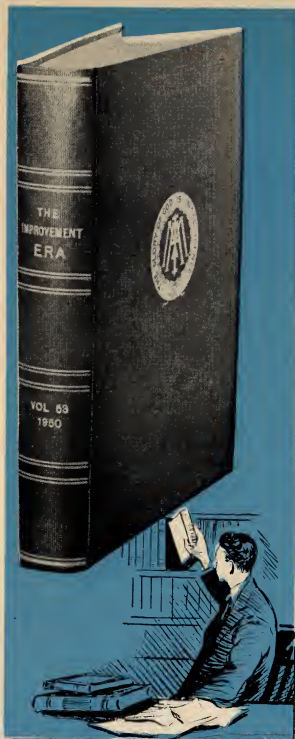
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FIFTY L.D.S. SCOUTERS ATTEND TRAINING CONFERENCE

(Concluded from preceding page)
executive, San Joaquin Calaveras Council, Stockton; Vernon Hansen, Scout executive Redlands Area Council, Redlands; Gerald S. Manson, field executive, Long Beach Area Council, Long Beach; Floyd Loveridge, assistant Scout executive, Old Baldy Area Council, Pomona; Robert Toronto, Riverside County Council, Riverside.

Utah: D. L. Roberts, national director of Mormon Relationships Service, Salt Lake City; D. E. Hammond, Scout executive; Albert O. Quist, administrative assist-

ant; Ray Hatch, assistant Scout executive; Kenneth Cheesman and Hans Rasmussen, field executives, Great Salt Lake Council; Rulon W. Doman, Scout executive; James G. Anderson, assistant Scout executive; Woodrow C. Dennett, John L. Cross, and Grant Mace field executives; Utah National Parks Council, Provo; Preston W. Pond, Scout executive, and David Mecham, field executive, Ogden Area Council; Thayne Packer, Scout executive, and Anthony I. Bentley and Darrald Watkins, field executives, Cache Valley Council, Logan.

Youth—and the Shifting Uncertainties

RICHARD L. EVANS

THERE is another phase of this question of saving and conserving the seed, and of being prepared to face the future—a question which in its ultimate implications has to do with adults as well as with youth. If we would fortify ourselves for the future as well as meeting matters of the moment, we must learn to deal with young people so as not to keep them constantly in a state of ever-shifting uncertainty. If the prospects were to change from day to day, if the scenes should shift too frequently, if uncertainty should become chronic and capricious, it could conceivably produce a footloose generation—a generation lacking the confidence and incentive to prepare for the future. There is a limit to the number of times that a tender plant can be disturbed without losing strength and growth and stability. When a plant—or a person—has been uprooted too many times, it isn't easy to take firm root again. And if we aren't farseeing in this particular problem, there is always present the possibility of destroying the seed of one of our greatest resources—the seed that would produce a perpetual harvest of competent, solid, resourceful, prepared people. The past has proved that cutting down the forest without replanting impoverishes the future. (To depart from the previous figure for a moment, a team can be confused and demoralized by shifting the plans and the plays too frequently.) We may not match others in man power, but we may more than match them in skill and competence and technical training and in resourcefulness in meeting emergencies—and we must see that it is so, not only now, but a decade from now, a generation from now. We are not living in a settled time, but even in an unsettled time, there must be serious consideration for the future as well as for meeting matters of the moment. And youth must be encouraged to continue with calm purpose—and not be frustrated by the shifting uncertainties. We must conserve and save our material and mental and moral and spiritual resources, and keep strong and prepared for the future by helping each generation to grow up with its roots down deep.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, SEPTEMBER 23, 1951

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The Pageant Grows

(Concluded from page 783)

at one time was the largest city in all Illinois, a fact which seemed to arouse the hatred of all the lawless elements of the old Mississippi Valley frontier. It was then that Joseph Smith and his brother were martyred, and the peaceful community he had founded was broken up, as the Mormon families, in the dead of winter, crossed the Mississippi and camped in the snows of Iowa.

Since that period of fierce persecution, America has learned to respect the Mormon people who, by industry and intelligence, made the desert "blossom as the rose," literally, and brought about a practical application of Christianity through cooperative effort and mutual help. Today their young people, most of them college trained, serve in the mission fields not only to proselyte but also as examples of Christian citizenship.

Merely as a dramatic spectacle, the pageant at Hill Cumorah is an outstanding example of Mormon cooperative effort. But as a demonstration of how understanding and tolerance have grown in Western New York, it is of immense significance.

These Times -

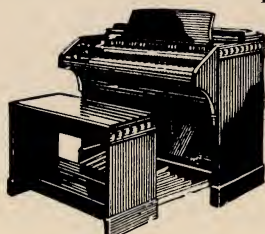
(Continued from page 770)

tegrity of China within an Atlantic-Anglo-American sea power system appeared in 1903 to be doomed to failure. In 1951 it seems, at first glance, that the fall of Chiang-kai-shek and the victory of the Chinese communists has permanently sealed Adams' reputation as a great prophet. It should be borne in mind, however, that the stake in the Japanese treaty is the ultimate "control" of China as the key to the control of Asia; and that the American object from the standpoint of any historical sense is to make the effort to utilize Japan as the instrument to control China, in order to control Asia, in order to add to American "intensity" (read kilowatts or atom bombs for intensity) an essential volume (read space, land, manpower for volume); or conversely, to detach Asiatic intensity and volume from Russian volume, so that Russian "volume" and "inertia" will not threaten the Atlantic system, built by Anglo-American power, even if the Atlantic system is extended and perpetuated in the Pacific.

(Concluded on following page)

NOVEMBER 1951

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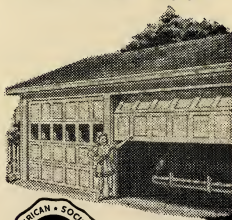
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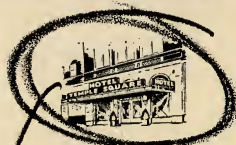
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These Times -

(Concluded from preceding page)

In other words, the American object is to prevent Adams' prophecy from having permanent fulfillment.

Adams, while remarkably prescient, could not predict, nor was he fully conscious, of the role Japan's force—an "intensity" rather than a "volume" to be sure—could and would ultimately play in the Pacific and in the world. British diplomacy was semi-aware and thus concluded the Anglo-Japanese alliance of 1902. American diplomacy followed step with the Root-Takahara agreement of 1907. Both seemed to recognize that ultimately Japan would necessarily function as the agent of the nation-state system (Hay's Combine) in promoting the welfare of Asia.

While the Atlantic community was busy on the western front of Flanders, Japan in 1915 presented China with the famous "Twenty-one Demands" which, in effect, gave Japan the German concessions in China and placed Japan as the suzerain of that part of Asia. The crushing of Russia in the Russo-Japanese war of 1904-05 was, of course, a step in this direction. This hegemony of Japanese industrial and military power over the continent of Asia could not be depressed by Britain, busy in mortal struggle; in fact Japan was brought into the war by British pressure, with secret agreements to enlarge Japanese hegemony in the Pacific by giving her the former German islands—the Marianas and the Carolines. And, in the Lansing-Ishii agreement of 1917, the United States seemed to covertly flash a green light to Japan. At least we did not, after Bryan relinquished the State Department in 1915, cry "halt."

At World War I's end, however, we, with the British, attempted to "harness" Japan and bring her back into the Hay system through the Washington Naval Treaties and the famous Four-Power and Nine-Power pacts of 1921, providing for collective action and guarantees in the Pacific. Japan's military leaders misinterpreted these agreements; or, more accurately, used the sphere of naval supremacy vouchsafed by those instruments of 1921 as the means of organizing Asia on her own terms. The Manchurian crisis of 1931, the China war after 1937, were steps along this road. The west was alarmed. Hitler and Mussolini clouded the issues by bringing Japan into the Anti-Comintern pact (1936). American friendship for the Chinese people was strong. That sentiment proved stronger than realistic recognition of force. The west turned against Japan, whose course, while approved within limits, had proceeded too far for western sentiment and be-



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sides by 1937 was in bad company. As late as August 1941, documents of the U.S. State Department indicate the Japanese foreign office made efforts to bring President Franklin D. Roosevelt into a Pacific conference to regulate the situation. Mr. Roosevelt and Mr. Hull mistrusted the good faith of the Japanese invitation, and, with sentiment rolling high under the influence of Mr. Churchill and Soviet propaganda on the European side and Madam Chiang from Chungking, refused to enter into a deal which would set Japan "up" in permanent business as the Master of Asia. The "Greater East Asia Co-Prosperity Sphere" accordingly was crushed, between the dates December 7, 1941, and August 6, 1945. The territorial integrity of China—the Hay policy—was saved; not at Russian, but at Japanese expense—only to be lost as the inert volume of Russia poured into Manchuria and China and Korea. (Henry Adams, student of force, would not have been surprised as Japanese power fell away, but he would have been chagrined.)

What is the significance of the Japanese treaty of peace?

1. We expect to organize Japanese skill, productivity, ingenuity, and ultimately Japanese military power as an instrument harmonious to American interests and world stability (as we view the latter).

2. We do not want the prize of Japanese skill, productivity, ingenuity, and potential military power to ever be organized by Russia. If Japanese "intensity" can be stored up, away from Russia, then, too, German "intensity" on the other side may be attracted away from the enormous magnetic attraction of Russian mass. In the meantime, we hope that a new Russia, as Henry Adams and John Hay hoped, can be brought "into the Atlantic combine" as a great historical triumph; and that in such westernization, the Byzantine-Czarist-Stalinist-monolithic-solidity of Russian correctness and legality can be replaced by some modicum of British sportsmanship and American willingness to compromise political differences; to the end that the United Nations—the organized embodiment of Hay's "combine"—may ultimately function more perfectly as the parliament of man.

This places the Japanese on a terrific spot in Asia, no less. Having taken this step, we had best be *steady and patient*, consistent to our policy of cooperation with Japan.

Sentiment is a marvelous and wonderful thing. But principle must never be overcome, in foreign policy, by sentiment. What principle shall we then maintain in these times?

NOVEMBER 1951

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Your Page AND OURS



TAHITI CHAMPIONS

Climaxing weeks of practice and play-off games, the Papeete Branch, junior basketball team won the Cup.

These Tahitian boys, all under eighteen years of age, were competing with nine teams, which comprise the "Federation Generale des Societes Sportives."

The night of the finals they were pitted against the three top teams of the league. The three games were played with but short rest periods between.

The Mormon team not only excelled in points but also in clean playing, as was shown by their being consistently low on fouls. Much favorable comment was heard as to how this team did not seem to tire, as did the others, one of the rewards of living the Word of Wisdom.

They were coached by Elder Loren Jack Robinson, of Salt Lake City. Names of the players are, left to right, back row, Tahakura a Hutthuti, Temutu a Hutthuti, Haerenoa a Tekurio, Viriamu a Tahuhuterani, captain; Mæhagnui a Mariteragi; LeRoy Bonnet; front row, Elder Robinson and Hiro a Mariteragi.

LaTuna, Texas

Dr. Hugh Nibley, Contributing Editor
Dear Sir:

IN the ERA we received today, you say, "I leave you now with a promise of coming attractions pending your willingness. . . . Be so good as to indicate your reactions . . . , and I shall conduct myself accordingly."

Since Professor F. is fictitious, and we are not, maybe you would like to know that we get intoxicated on your work.

Last spring I gave a book report for a Special Interest fireside from your I Nephi ("Lehi in the Desert") and it had me intoxicated all summer to say nothing of the elixir (actually) I experienced when I first read the series. Everybody listened, too—about forty-five minutes—not a sound, people who knew Mexico—even President Pierce. Do lots of articles please.

/s/ Emily Black

Rodeo, California

Dear Brother:

THIS is to notify you of a change of address. . . . I would surely hate to miss one issue of my wonderful magazine. When it arrives, I just take the rest of the day off, and read it. I have never read so much in my life as I have since I joined the Church of Jesus Christ of Latter-day Saints, all Church literature. I read my ERA over and over, and each reading finds new treasures.

Thank you for this change of address and best wishes to you all.

Sincerely,

Margaret Clark
Rodeo Branch

MIA MAIDS OF RICHFIELD FOURTH WARD

Mia Maids of the Richfield Fourth Ward, Sevier (Utah) Stake at their "Tying of the Rose Bouquet" on a quiet Sabbath evening. Pictured are, left to right: Jerry Leavitt, Colleen Casey, Virginia Dixon, Carol Jo Jensen, Lois Jean Sandberg, Reta Jean Christensen, Stake Mia Maid Leader

Mrs. Mary T. Crofts, Ward Mia Maid Leader Mrs. Nellie Wright, Kathleen Jensen, Yvonne Anderson, Elaine Peterson, Leola Peterson, Ina Dell Dalton, Mary Jane Casey, and Joyce Salisbury.



THROW
THE
OF A

AWAY
BADGE
DRUDGE!

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the Hamilton Way
... Ready to Iron
or Put Away!



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Schoss Furniture & Electric Company, 355 24th St.	Ogden
Taylor Bros., 250 W. Center	Provo

Utah Appliance Co., 32 E. 1st North	Provo
Helper Furniture Co.	Helper

IDAHO DEALERS

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Home Laundry Equipment Co., 427 Center St.	Pocatello
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A black and white photograph of a lighthouse situated on a rocky headland. The lighthouse is a tall, white tower with a dark lantern room. To its right is a small, white, single-story building with a dark roof. The headland is rugged and rocky, with waves crashing against its base. The sky is filled with heavy, dramatic clouds.

THE GUARDIAN LIGHT

A lighthouse atop a stony headland offers friendly protection to passing ships . . . guarding them against the hazards of jutting rocks and pounding surf.

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